THE ARYAN PATH

VOLUME XXXVIII - NO. 2

February 1967

NAMRATĀ
The Problem of Man on Earth

TERENCE WHITE GERVAIS
Arthur Waley: A Memorial Tribute

RADHAKAMAL MUKERJEE
The Unity of Religious Experience

BRIAN G. COOPER
John Bunyan: The Mystical Element

S. K. OOKERJEE
Metaphysics, Metaphysics, and Philosophy

BOOKS REVIEWED INCLUDE

Tract on Ecstasy; *Seeker of Unity*; *Sense, Understanding, and Reason*; *Buddhist Meditation and Depth Psychology*; *The Philosophy of Mr. Nehru*; *Kipling in India*; *The Child's Attitude to Death*

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Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

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THE ARYAN PATH

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The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 1
LONDON OFFICE	62 Queen's Gardens, London W. 2

Available in the U.S.A. from Eastern News Distributors
155, West 15th Street, New York, N.Y. 10011, U.S.A.

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVIII FEBRUARY 1967 No. 2

The Problem of Man on Earth

Man is an animal *plus a living God* within his physical shell.

—H. P. BLAVATSKY: *The Secret Doctrine.*

The God in man, degraded, is a thing unspeakable in its infamous power of production.

The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength.

—M. C.: *Through the Gates of Gold*

Man is simultaneously a material object, a living being, a focus of mental activities. ... He appertains to the surface of the earth, exactly as trees, plants and animals do. He feels at ease in their company. ... But he also belongs to another world. A world which, although enclosed within himself, stretches beyond space and time, and of this world, if his will is indomitable, he may travel over the infinite cycles.

—ALEXIS CARREL: *Man the Unknown*

AS CIVILIZATION becomes more mechanized and knowledge of the outer world increases, man's life grows in complexity and his problems multiply. The very exigency and urgency of the prevailing confusion, restlessness, and dissatisfaction in all great metropolises compel the modern man to question the validity of all this advance of scientific and technological knowledge. Have they made man a better, a more unselfish, a wiser man? Have they even made him happier? Alas, not so — the increase of material goods seems only to have made man more discontented, and their unequal distribution persists — we still have the extremes of utter poverty and tremendous wealth.

The situation is not a happy one. In the political field there is growing instability; social unrest and disturbed economy are on the increase; and the crisis we face has rightly been diagnosed as a crisis in morality.

Man has begun to feel an inner void, which he seeks to escape by accelerating and intensifying his pursuit of external things. His is a fever-

ish and restless activity, and he experiments with new sensations, many of which are unethical and injurious to the health both of the body and of the mind. Men of good will everywhere are voicing their grave concern and seeking a remedy for the alarming disregard of moral values we witness in all countries, East and West alike.

Since all problems which man seeks to solve are *his* problems and must be solved by *him,* the most important factor is the man himself, both as the individual and as the collectivity of all men. Thus the problem of Man on Earth is the major problem. Indeed, there cannot be problems in any field except in their relationship to the individual man and to humanity, and if this is admitted then we should accept the corollary of that fact, namely that no true solution can be found which does not include the human factor as the basic one. We cannot solve political, social, or economic problems through political, social, and economic means alone. All problems of whatever kind are related to Man, are in fact Man's problems, and they require to be solved by Man himself.

That is the reason why from the most ancient times man has been asked to know himself, that he may master his own nature. In the larger context of man's evolution, of human progress, it is of little consequence to achieve the conquest of nature without having first conquered oneself. Nay, more: it is not only of little use, it is also dangerous, since, once again, man will ever remain the determining factor of the way all knowledge will be applied.

To illustrate. We are today spending millions to learn about the Moon, its surface, its atmosphere, in an endeavour to land a few astronauts on that planet. National pride and politics have now entered the arena. A mad race is going on. Assuming a successful landing on the Moon is achieved, will humanity be benefited thereby? Will Man, in any way, be better off?

The first step then is to gain some understanding of our own nature and of the purpose for which we are here on this earth.

Life cannot be denied and it asks of every man three basic questions: (1) Who are you? (2) Where are you going? (3) How are you going? These are not three questions independent of each other and so their answers too are not separate one from the other. In fact, if we answer the first question "Who are you?" correctly, we shall find the answers to the second and the third. We shall know the goal or the destination towards which we are going and we shall also know how we are going.

Who then is man, each one of us? What is his nature? Is man only a body? Is he only a social animal? Is he only a psychic or emotional being? Or is he also a *Manasic* being, a being endowed with self-con-

sciousness, a thinker capable of aspiring towards the Infinite?

Man is a composite and a complex being, for

> Karma and evolution have
> "... centred in our make such strange extremes!
> From different Natures marvellously mixed."

In every one there is the animal man, the thinking or the rational Man, and the spiritual or Divine Man. As for the body, it is but the abode or the dwelling place of the inner Man, at present a playground for the senses, a prison-house, a castle of illusion, a hospital, a brothel —a most unworthy shrine and yet destined to become a living temple for a living God. For man is an unfolding God, and his journey a sacred one, a pilgrimage leading to the Light of Truth Eternal. Man's destination is union with the Divine.

And in this long journey Man must proceed through his own self-induced and self-devised ways and means, checked by Karma, the Moral Law. Each one has to awaken to the perception that while he is a triple being — body, Soul, and Spirit — he is the Soul, the Thinker. As a Thinker he is also a Chooser and therefore responsible for his own choice. It is a moral responsibility which cannot be evaded or escaped, for "God is not mocked and whatever a man soweth, that he will also reap."

Thus Man occupies a unique position. Neither animal nor angel, he has in him both the animal and the angel, but he himself is *above* both and he alone of all beings is aware of himself, of his own identity, and can attain to the knowledge of the Supreme.

Placed between the Self of Spirit and the Self of Matter, he can associate himself with either. The choice is his and so is the moral responsibility; for there can be no free choice without its accompanying responsibility.

In embodied existence the mind or *Manas* becomes dual and assumes opposite characteristics. In association with the animal man it becomes tainted and is designated as *Kāma-Manas,* the passionate *Manas.* In unison with the Divine Man, it embodies the full glory and power of the Spirit and becomes *Buddhi-Manas,* the enlightened and compassionate *Manas.* Rightly have these two minds been compared to a guardian angel and a Demon or evil genius. Says H. P. Blavatsky: "Higher and lower Man are figured allegorically as the two inseparable companions of man through life, the one his guardian angel, the other his evil demon."

We talk of freedom and we say we want freedom — nay we *demand* freedom at every turn — overlooking the fact that the freedom of man depends primarily upon the recognition of his moral responsibility. If he

loses his sense of responsibility he inevitably loses also his freedom. We have become today irresponsible to a very large extent and to that extent we have also lost our freedom. We can only regain that freedom when we perceive and feel our own responsibility and are therefore able to answer for our own behaviour. Today we blame God or Satan, the forces of Nature, the government, heredity, environment, our upbringing, education, etc., etc., any and every thing except ourselves.

Let us stop placing the blame on other external factors and, looking within for strength and moral stamina, resolve to work out our own salvation. In doing so we shall effectively help our fellow men to do likewise, to awake, arise, and strive towards the Light. That Light is enshrined within the heart of Man and Man himself must seek and find It. Let us resolve to do so, and may we begin this very moment, for behind each present moment lies Eternity. May we press forward and open our Souls to the Eternal!

NAMRATĀ

WITHDRAW into yourself and look. And if you do not find yourself beautiful as yet, do as does the creator of a statue that is to be made beautiful; he cuts away here, he smooths there, he makes this line lighter, this other purer, until he has shown a beautiful face upon his statue. So do you also; cut away all that is excessive, straighten all that is crooked, bring light to all that is shadowed, labour to make all glow with beauty, and do not cease chiselling your statue until there shall shine out on you the godlike splendour of virtue, until you shall see the final goodness surely established in the stainless shrine.

—PLOTINUS

TERENCE WHITE GERVAIS

Arthur Waley: A Memorial Tribute

[Mr. Terence White Gervais must be familiar to our readers by his reviews of books on Chinese, Hindu, and Buddhist philosophy and cultural matters. These are his special interests though the range of his writing is very wide. Mr. Gervais collaborated with the late Dr. Betty Heimann and Dr. Ruth Gaevernitz in *Facets of Indian Thought* (Allen and Unwin, 1964). The late Arthur Waley was one of the most distinguished of Orientalists and as a literary artist he ranked high in his own right. He was one of the early contributors to THE ARYAN PATH. We are grateful to his memory and glad to be able to publish this memorial tribute.—ED.]

> Like a captive fish loosed into the Great Sea
> To my marble basin I shall not ever return.
>
> —From "The Temple," by PO CHU-I,
> translated by ARTHUR WALEY

ARTHUR WALEY was an exemplar, a pioneer towards the united world of many Easts and several Wests. Few Orientalists in any age have rivalled his breadth and his acute, lucid humanism. In him, translation and interpretation rose often to near-creative heights; while, in the Western cultural rebirth after 1918, his translations of Chinese and Japanese poetry, of the *Nō* plays, and essays such as *Zen Buddhism and its Relation to Art,* penetrated widely and subtly. The Zen essay introduced the subject to many European readers, predating Suzuki; the verse-translations horizoned new possibilities in English rhythm and style, not unakin to Eliot and Pound. One felt the excitement of a new world which yet held a strange "calm" (though Waley's wording can indeed be versatile and vigorous, as in "The Nightmare" by Wang Yen-shou). Partly due to Waley was the influence of *Nō* on the film-creator Eisenstein, while many elements of Far Eastern style and art-forms coincided with modern trends in the West (e.g., the creative use of "puns" and "pivot-words" — *kenyōgen* — as akin to Joyce's "fermented words").

Waley's kinship with the Far Eastern life-style appeared further in his appreciation of the visual arts (cf. his *Introduction to the Study of Chinese Painting*) and of the interrelatedness of all arts. For years he was Assistant Keeper of Prints and Drawings in the British Museum. Yet he never visited China or Japan: as a compensation, maybe, he excelled in portraying the lives of pilgrims and travellers (including the alchemist Li Chih-Ch'ang). His Western culture enjoyed a vast realm of reference; he even assisted in translating a book of Portuguese poems.

Here we can but hint at salient points in his wide output in the

aesthetic, philosophical, and scholarly fields; his many prefaces, consultations, and learned contributions even to Far Eastern journals — all such we must ignore. And we can but mention the salutary historical research shown in *The Opium War through Chinese Eyes.*

In *Japanese Poetry: the "Uta"* (1919), Waley adopts the excellent scheme of numbering the lines of his English version, to show its line-order differs from the original. First he prints the Japanese text (with 1-2-3-4-5), and beside it, e.g.:

3 With a rocking
1 (As) of great ships
2 Riding at anchor
4 I have at last become worn out with love,
5 Because of a child of man.

(by Prince Yuke)

or:

3 Since I am convinced
2 That Reality is in no way
1 Real,
5 How am I to admit
4 That dreams are dreams?

(by Saigyo Hōshi)

Thoughtfully Waley provides also "Notes on Grammar" and a Vocabulary.

For the very different problems of Chinese poetry, he explains his basic technique in the preface to *170 Chinese Poems* (1918):

> Each character in the Chinese is represented by a stress in the English; but between the stresses unstressed syllables are of course interposed. In a few instances where the English insisted on being shorter than the Chinese, I have preferred to vary the metre of my version.

In some later "Notes on Translation" he adds:

> The stressed syllables could come side by side, as in "On the hígh hílls nó creature stirs"; or they could be separated by anything up to three unstressed syllables, as in "I have stíll to trável in my sólitáry bóat."

No summary can convey the variety of mood and theme within a pervasive unity found in *170 Chinese Poems, More Translations from the Chinese, The Temple,* or the anthology, *Chinese Poems,* selected from these and from *The Book of Songs* (Shi Ching), impressive both for its translations and its many interpretative essays, while *The Nine Songs: A Study of Shamanism in Ancient China* are poems of mystico-erotic type. In Song VI, "The Little Lord of Lives," Waley writes:

But suddenly it is me he eyes and me alone,

while appending a literal version:

Me he eyes and me alone.

Finally, in *Ballads and Stories from Tun-Huang* we find a rich choice from the MSS. found in 1900 within a cave in China's extreme north-west. Among the most memorable items are the poems, "Sparrow and Swallow" and "Ballad of Tung Yung," the prose-pieces "The Story of Shun" and "Confucius and the Boy Hsiang T'o," and, above all, the satiric "religious" pieces, based on popular unorthodoxy. Typical of Waley's continuous visual interests is the chapter on "The Connection with Painting," e.g.: "for the recitation of these works, one can surmise three types of illustrations, in increasing sizes."

A far contrast is the *Nō* drama. In his Tokyo monograph, *The Originality of Japanese Civilization,* Waley defends the Japanese, non-Chinese nature of *Nō*. His volume of translations comprises twenty plays, summaries of others, and a lengthy introduction complete with essential visual plans. His versions reproduce much of the delicate original stylizations, while he is equally persuasive in explaining the aesthetic and philosophic backgrounds of this dramatic form, whose blending of the arts must have echoed his own versatile appreciative power.

Parallel to his pilgrim-portrayals are his urbane biographies of three poets: Li Po, flamboyant, wayward, inspired; the more balanced Po Chü-I, the poet most often translated by Waley; and the eighteenth-century Yuan Mei, with his passion for mirrors, singing-girls, and young male actors.

In the monograph just mentioned, Waley stresses as Japan's most unique contributions: the *Nō, the Manyōshū* folk-poetry, the Okiyoé culture, and the "discovery of the psychological novel." Of such novels the most famous is the six-volume *Tale of Genji,* by Murasaki Shibiku. Waley's art is here at its most limpid and yet most forceful, echoing the virtues of the original with its symmetry of episodes, its individualizations, and a Japanese voice now lyrical, now dramatic. Clearly *Genji* requires an essay — or essays — to itself. From the same Heian period comes *The Pillow-Book of Sei Shōnagon,* the diary of a court-lady, whose acute feminine perception predates any Western equivalent.

Space also forbids detailed analysis of *Monkey,* Wu Ch'êng-ên's sixteenth-century novel, with its "combination" *à la Magic Flute,* "of beauty with absurdity, of profundity with nonsense," its kaleidoscope of "folklore, allegory, religion, history, anti-bureaucratic satire and pure poetry" (Waley's preface). Memorable are the fantastic Monkey (infinitely "transformable"), Pigsy, Sandy, and Tripitaka (a real monk-pilgrim,

Hsüan Tsang). To *Monkey* Waley even added a delightful "original chapter."

In the miscellany *The Real Tripitaka,* he recounts the Indian travels of Hsüan Tsang (born A.D. 602); a hinge-point in the history of Chinese Buddhism. Waley's detailed narrative, by turns learned and ironic, is enthralling enough without the legendary accretions, which he discards. This is the deepest of his pilgrim-portrayals: clearly Tripitaka the official Imperial translator (over seventy works in twenty years!) is close to Waley's heart, as the description of the monk's "methods of translation" shows.

This nerve-epoch of cultural blending reappears in the next account of "monk-tramps," the Japanese pilgrims Ennin and Ensai; we are moved when reading of Ennin studying Chinese *and Sanskrit* at Ch'ang-an, just as we previously envisaged Tripitaka's Sanskrit studies at Nālandā.

Logically we can now turn to Waley's philosophical translations.

The Analects of Confucius is notable for its effort at recapturing the meaning which the text held for its actual compilers, freed from neo-Taoist and neo-Buddhist accretions based on interpretations by Chu Hsi and others, which have indeed become near-sacrosanct throughout the Far East. In his long Introduction occurs one of Waley's few direct socio-political comments:

> The downfall of Liberalism has been due to the failure to associate the Middle Way with any strong trend of emotion. The success of Confucianism ... was due in a large measure to the fact that it contrived to endow compromise with an emotional glamour.

Waley further clarifies the sense of many terms whose various renderings have long puzzled the West: e.g., *Jên, Shan, Tê, Shih* (originally "knight"; this implies the endurance and resolution which Confucius requires of his "scholars"). As for *T'ien,* its related senses of "sky," "Nature," "God," are found only in Chinese and Germanic tongues: a point he brings out also in *The Book of Songs,* in his discussion of "Early Chinese and European culture" — among further affinities he mentions the use of the cartwheel and the potter's wheel; among diversities, the Chinese dancing "to please the ancestors."

The depth of Waley's perception appears in *The Way and Its Power,* a translation of the *Tao Te Ching.* Here is his opening:

> The Way that can be told of is not an Unvarying Way;
> The names that can be named are not unvarying names.
> It was from the Nameless that Heaven and Earth sprang;
> The named is but the mother that rears the ten thousand creatures, each after its kind.

Truly, "Only he that rids himself forever of desire can see the
Secret Essences ... ."

Waley's commentary should be read in its entirety; it contains many corrective and enlightening details: *Yin* and *Yang,* for instance, had little importance in early Chinese thought (including the *Analects*); the lack of any verb "to be," replaced by the particle *yeh* (indeed), involves logical difficulties comparable to those of European logic, as did also the lack of a plural; while confusion has been caused through the double meaning of *Shên* ("body" and "SELF"), when used to translate the Sanskrit *ātman.*

If these two books, avowedly "specialist," retain a balanced lucidity, so in *Three Ways of Thought in Ancient China* does the "general reader" endure no loss of profundity. The "three ways" are those of Chuang Tzu, fascinating in playful spiritual ease (e.g., in his "Realm of Nothing Whatever"), and meriting more attention from the West; Mencius (whom Waley admits to be a bad *arguer*); and the Realists, whose authoritarian trends he exposes trenchantly. But sensitively he shows also the *interlocking* of the many strains in Chinese thought, for Taoist Mohist, and Confucianist strands formed elements in the most diverse theories.

Finally, in the labyrinth called *The Secret History of the Mongols,* we find another picture of a poet-plus-pilgrim: Ts'ên Shên travelling in Central Asia, where among the Fiery Mountains:

... red flames burn the Tartar clouds,
Their blazing fumes scorch the desert's void.

Next we read of Lo-Yang, the Taoizing capital sacked in A.D. 311 by the Huns.

There follow four essays on unusual themes: "Some Chinese Ghosts" presents eighteenth-century ghost-stories, with commentaries; "Some Far-Eastern Dreams" discusses Far-Eastern and European dream-interpretations — we also learn that dreams can be bought, sold, and stolen. In "The Poetry of Chinese Mirrors" contrasts are shown with the West, and the Shamanist aspect discussed. *À la* Yuan Mei, we turn from mirrors to "Chinese Stories about Actors" and to "The Green Bower Collection" (notes on the careers of some hundred singing-girls).

A study of Shiba Kōkan, the eighteenth-century humanist and "the first person in Japan to feel that to be Far Eastern meant, in the world sense, to be provincial," is followed by "Poems from the Manyōshū and Ryōjin Hisshō" (the first *allusion* to the latter by any Western writer!); the Japanese text appears alongside Waley's melodious englishing.

Next we read of the almost unknown Japanese religion *Kono Tabi* (= "this time"), founded in 1802 by the peasant woman Kina, and still

existent; the world's earliest datable Cinderella story (that of Tuan Ch'êng-shih, *circa* A.D. 850) is next translated and discussed; followed by a study of Han Yü, "China's Greatest (prose-) Writer"; and then the surprising yet not irrelevant theme of "Blake the Taoist."

A different confrontation now appears: a reconciliation between two standpoints in Buddhist studies — the "historicism" of Hu Shih and Suzuki's "transcendentalism." In "Notes on Translation," already quoted in this article, Waley offers a fresh version of that climax in the *Bhagavad-Gita* where Arjuna overcomes his scruples.

There follow three Ainu translations: "The Ainu Epic" (fifteen pages), with primitive vividness and humour; "Ainu Song," a two-page lament for home; and "The Owl Speaks: An Ainu Story" (sixteen pages). Climacterically now appears the title-work, "The Secret History of the Mongols," seventy-six pages of racy and poignant story-telling (mainly military) in prose.

The book ends with seven "original pieces" (two in prose, five in verse), which blend modern sensibility with Chinese sensibility and form. Before these is placed a translation of the sublime Syriac "Hymn of the Soul" from the little-known apocryphal *Acts of Saint Thomas*. There, too, is the tale of a pilgrim — triumphant.

As if "nine languages" were insufficient:

> In the Nine Provinces there is not room enough;
> I want to soar high among the clouds,
> And, far beyond the Eight Limits of the compass,
> Cast my gaze across the unmeasured void ...
> My span is extended to the enjoyment of life everlasting.
>
> —From "A Vision," by T'SAO CHIH, translated by ARTHUR WALEY

TERENCE WHITE GERVAIS

THE GOOD MAN seeks nothing in his work; only slaves and hirelings ask anything for work, or work for the getting of something. If thou wouldst become righteous, have no ulterior purpose in thy work; nor fix thine eye on anything in time or in eternity, not reward nor happiness nor this nor that, for verily all such works are dead.

—MEISTER ECKHART

RADHAKAMAL MUKERJEE

The Unity of Religious Experience

[Dr. Radhakamal Mukerjee's distinction in the learned world needs no particularizing. In this comparatively brief but deeply felt article he points to the genuine experience of mystics as the basis for a real unity among religions. This unity is to be found not by patchwork among doctrines but by spiritual discipline which brings an individual to direct experience of the common Reality of which the doctrines are only imperfect reflections.

—ED.]

ALL RELIGIONS meet at the summit where their mystics love to dwell. Mystics are recognized and influenced by one another across the barriers of doctrines and rituals. On the other hand, where mysticism languishes, dogmas and rituals divide religion from religion and man from man. The way of the mystics is the way to the essences and universals of religion. It is not an Esperanto-like admixture but a loving, universal insight and experience. In the one world and one civilization of tomorrow, mankind has to reach this one and single religion of full humanness and human transcendence.

Now, a truly universal religion for mankind calls for a considerable relaxation of the pressures of machine technology and social conditioning and the regimentation of civilization. The over-elaboration of civilization involves today excessive physical and mental exertion, and hence exhaustion, that drain away mental resources and engender fatigue, restlessness, neurosis, and psychosis on an ascending scale. The sheer economic insecurity and anxiety of modern man block his normal impulse towards and capacity for self-affiliation and self-transcendence, and his achievement of a meaningful relation to the cosmos-total.

Many psychologists and sociologists consider that the higher the civilization, the more uneven and lop-sided man's intellectual development becomes. Such imbalance between the intellect, the imagination, and the emotions excludes areas of epistemic curiosity for man, and breeds unbelief and scepticism, on one side, and anxiety and despair on the other. Faith, self-extension and self-transcendence, and cosmic contemplation and at-home-ness, which alone can meaningfully orient his life and conduct to the totality of Being, are the first casualties of the enormous modern economic and social pressure on the life of the individual, who clings to infantile forms of religious belief and superstitious and magical practices even in highly advanced cultures. The iron and steel of industrial civilization, no doubt, are piercing the soul of mankind everywhere.

Universal religion also demands the recovery of family integrity, fidel-

ity, and loyalty everywhere, so that God can be worshipped as the Father and as the Son, as the Daughter and as the Mother, the Divine Bridegroom of His elect Bride, the human soul, and man's emotional sanity and wholeness recovered. Wherever the institutions of the family and primary groups suffer an eclipse, the natural loves, affections, and loyalties cease to constitute the basis of divergent emotional approaches to the Divine. Civilization thus loses many venerable religious symbols, myths, metaphors, and allegories, leaving the individual to his own slender spiritual resources for contemplation, sublimation, and idealization. Current religious symbols also cease to be redefined and reinterpreted, and lose their vitality. These are approached at rather low levels of spiritual experience.

Life, Mind, Self, and Cosmos comprise the appropriate types of religious symbols, transcending natural phenomena as well as human values and relationships. These belong to the order of Being rather than to the order of existence and values. In all mature religions, mysticism deploys such abstract and metaphysical religious symbols to rise by means of a spiritual dialectic to an ever higher level of meaning and experience of the "metaphysical" God.

The ascent of the higher mysticism is marked by the abandonment of all predicates of the Deity by means of the dialectic, so that God is contemplated as pure Being without attributes, "beyond the grasp of word, image, and mind." In the classic religions of the world today the God of theism has ceased to be conceived in the restrictive terms of the human personality. The polar or antinomic attributes of the Godhead are now stressed, bringing the spiritual vision to the near edge of the all-encompassing, metaphysical Real beyond all opposite categories. The Upaniṣads and the *Bhagavad-Gītā* affirm: "God is, and is not. He is nameless, conditionless, and the silent." The Buddha expounds the notion of the Ultimate by his inscrutable silence. The Christian mystic Eckhart observes, "Thou shalt love God as He is a non-God."

The genuine universal religion can only rest on a system of disciplinary exercises for the control and direction of man's intellectual, emotional, and imaginative life. Through the centuries all religions, sects, and creeds of the Orient have followed a systematic and elaborate *yoga* discipline in common. Patañjali's *Yoga-Sūtra*, the chapter on Yoga in the *Bhagavad-Gītā*, and Buddhaghoṣa's *Visuddhimagga* (*c.* A.D. 500) explain this synoptic system of spiritual exercises, which spread from India to Nepal, Tibet, Further India, Indonesia, China, and Japan. Sufism has assimilated these breathing exercises (*pasi anfas*) and methods of meditation and repetition of *mantras* (*Zikr*). It is hardly realized that the early Christians in Europe used to undertake more systematic *yogic* exercise and training than

are in vogue today in the West. In fact twenty centuries of Christendom have shown the progressive disuse of *yogic* spiritual exercises in Western civilization. The *Rāja-Yoga* of India can be universally understood and adopted by men all over the world.

What is less appreciated but equally necessary in the modern world is the Buddhist practice of deliberate unlimited expansion of the sentiments of love, compassion, sympathetic joy, and even-mindedness. *The Brahma-vihāras* of the East and the Christian spiritual exercises must coalesce, and regulate and direct the will and imagination of people towards mankind-feeling and mankind-altruism. Bertrand Russell points out that the impersonalization of man's emotions and sentiments is as important as the impersonalization of his intellect for mental growth and maturation, and that the West has neglected this. A deliberate cultivation of the impersonal and unbounded feelings of love, pity, sympathy, and even-mindedness, which are the emotional correlates of the notions of beauty, infinite consciousness, and the Void, is the foundation of Buddhist *yoga*. Man's ascendency over, and cosmicization of, his feelings and sentiments for the achievement of mankind-community in the future can be enormously aided by the Buddhist system of control and direction of the emotional and imaginative life which has received its classic treatment in Buddhaghoṣa's celebrated work.

What ancient Oriental experience and modern psycho-therapic discovery equally stress is that the love of self, the love of other, and the love of God are completely fused with one another. Genuine love becomes extensive and creative as it denudes itself of ego-involvement or possessive attachment to the object of love. Then it can pass into universal love, compassion, and self-transcendence. Creative love, altruism and compassion represent a merging of the life of the finite, partial, and contingent self within the life of another truer, absolute, and complete Self, All-Being, or "metaphysical" God, and a supreme fulfilment in that merging. Universal compassion is the universal prayer of true religion lifted from doctrine to ontology and from ontology to non-duality.

India's hoary, universal religion of the Vedānta should today find its fruition and consummation by assimilating the polar but complementary Western sense of the absolute worth and majesty of the individual. This can give a spiritual dimension to our politics and a new impulsion to our modern quest of social justice, equality, and sharing. No genuine modern mystic of any country will fail to obtain his inspiration from the spiritual discoveries of different religions. He can now achieve a richness, depth, and intensity of experience hardly known before. All mysticisms can now meet in the valleys of common human insights and ecstasies: the fusion

of the empirical self with the real Self in Hindu *Yoga* as the fundamental basis of the rise and maturation of a universal ontological religion; the cultivation of universal altruism, compassion, and even-mindedness in Buddhist *Yoga*; the perception of the beauty of violets and primroses and the grandeur of mountains and rivers as identical with self-cognition in Zen meditation; the consecration of the senses in *Tāntrika Yoga*; the realization of the love and beauty of God in the Eternal Feminine in Chaitanya Vaishnavism; the Sufi mystic's return from intoxication to sobriety and his display of the Divine truth and fulfilment of the Divine law in the World; and the unity of the soul inhabited by charity in Christ through redemptive love, suffering, and sacrifice for fellow men.

Mystical *rapprochements* and the rise of religions above their doctrinal differences and regional histories will be characteristic of the coming age arriving at one religion — the Religion of Man. Out of the common life-and-death crisis for all religions, a common philosophy of religion is emerging. In the growing World Civilization, we will not have several religions, but a world religion, or rather a world *philosophy* of religion, integrating the essences and universals of the different religions and interpreting them through history. As in science, so in religious philosophy, Truth will be the only watchword. "The Truth shall confer freedom."

The Truth of the Self or Being enriches the meaning of human life in the infinitude of the cosmos and sanctifies man, society, and civilization. Hidden in the recesses of the mind or self there is the Truth, God or Being, who is loved and adored not merely within but also in every other fellow being, prince or beggar, angel or harlot, saint or sinner. God or Being is in, with, and for all. He is All; He is revealed in the common man, absolutely every common man, *Homo communis,* when he fully knows, extends, and transcends himself, and lives in and with the cosmos.

God is found and recognized in a peasant, a stone-cutter, or a miner who by his back-breaking toil conquers the niggardliness of Nature and supports the life of mankind; in a mother who pours on her new-born child all the love and tenderness of the Mother Divine; in a scientist whose life-long quest in his laboratory unravels the mysteries of life, mind, and universe; in a tarnished young delinquent in the slum whose conscience for the first time rebels against his gang; in a heroic self-oblivious young man who embraces death while grappling with a calamity of nature, such as a devastating earthquake, hurricane, or fire, in order that his neighbours may live; or in a contemplative in his solitary hut who meditates on his transcendent self that extends into the whole of species and life. The more there are such experiences occurring in the life of a group and of a people, the more there is hope for mankind. Each new self-knowledge, self-extension, and self-transcendence; each new sympathy

and good will for the unfortunate, the fallen, and the degraded; each new compassion for afflicted fellow man or beast; and each new interpretation of man's relation to fellow beings and to God and cosmos throws new light on his nature, goals, and strivings and deepens and refines entire mankind. Human worth, dignity, and freedom, the fulfilment of human nature and values, anywhere, improves the relations between man and man, people and people, everywhere. The contacts of nations become entirely different from those in the realms of politics, industry, and commerce when these are established on the basis of a common understanding and appreciation of human self-transcendence and reverential living. Mystical religion is the greatest antidote to that proud and supercilious intellectualism that has been wiping out transcendence and reverence during the last half a century throughout the globe and has spread a strangely blended mood of self-conceit and anxiety, self-righteousness and defeatism. In mystical consciousness alone lies hope for religion and peace for civilization.

RADHAKAMAL MUKERJEE

Shadows of Night

If dark shadows of night
stay too long,
and not a streak of light
flames into dawn,

if too sudden gales
uproot tall trees,
and the wreckage sails
unsalvaged in the stream,

and if, in beds of flower
bud and blossom fail
the long awaited hour,
let them: but still

the damp air will echo
songs the stray bird sings
in pain, in fear, in hope
and the joy of unforgotten springs.

A. C. BOSE

BRIAN G. COOPER

John Bunyan: The Mystical Element

[Mr. Brian G. Cooper is an old friend and has contributed often to our pages on topics from the history of religious thought. In this brief article he traces the mystical elements in the work of that strong and simple soul, John Bunyan.—ED.]

THE ENGLISH PURITANS of the seventeenth century are usually regarded as men of Christian action rather than as those whose perception of religious truth was intuitive and mystical. If mysticism be narrowly defined as the illumination of the silently waiting soul by the sudden divine presence, inexpressible and unfathomable, then the Puritans knew little of this: yet, if we understand aright that stark Biblicism which was their common religious inheritance and framework, it can be seen to have included essentially mystical elements of sudden revelation and intuitive religious perception. The nascent Quaker tradition of George Fox was certainly highly mystical; the majestic and sweeping vision of John Milton contained the implicity mystical within the explicitly monumental edifice of the Divine dealings with man; and John Bunyan, probably the most popular Puritan religious leader of the mid-seventeenth century, knew a fundamental mysticism which was no less valid for being thoroughly down-to-earth.

It is not our purpose here to examine either Bunyan's literary merit or his historic place in the development of the English novel; suffice it to say that the *Pilgrim's Progress* was the supremely popular and most influential literary expression of English Puritanism.[1]

Bunyan used the homespun language of his own experience, unacademic but deeply pious, to describe his religious quest. The trees and hills, streams and valleys, highways and fields of his native Bedfordshire became transformed, in his vision of the way of the Pilgrim, into an awesome terrain of religious turmoil: the Hill of Difficulty, Mount Sinai, the Slough of Despond, and the Valley of the Shadow of Death.[2] The great variety of universal characters met along the road to the Celestial City personify the many shades of darkness Bunyan knew within his own soul, the passions, preoccupations, and lack of zeal struggling to deflect him from seeking the truth of God. Formalist, Hypocrisy, Discontent, Superstition and Ignorance all have their place; and was not his battle with Apollyon, and his sojourn at the Doubting Castle of Giant Despair, but a pictorial

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[1] R. SHARROCK: Introduction to *Pilgrim's Progress* (Penguin edition, 1965), p. 7ff.

[2] I have used unpublished research by Dr. W. Morris West, formerly of Regent's Park College, Oxford, for this section.

description of his "dark night of the soul"? Bunyan gave his Pilgrim the true marks of the seeker after God: he saw the world as but a "wilderness"; he knew intense dejection of soul; he suffered rejection by society and had to tread the lonely road of withdrawal; yet he faithfully endured all spiritual and physical trials as the means of refining his faith and finding his way to God.[3]

Uneducated in religious literature apart from the Bible itself, Bunyan rarely used the purely contemplative language of the mystic; but his mystical vision was none the less real for his somewhat bread-and-butter manner of expressing it. His Pilgrim experienced "Illumination" at the house of the Interpreter:

> Christian saw a picture of a very grave person hang up against the wall, and this was the fashion of it: it had eyes lift up to Heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back ...[4]

and he knew "golden hours":

> When I think what I saw at the Cross ... when I look into the roll that I carry in my bosom ... and when my thought was warm about whither I am going ...[5]

His familiarity with Biblical apocalyptic enabled Bunyan to depict in glowing splendour his visions of the heavenly kingdom and of the final blessedness of mankind, and it was a splendour of sunshine, warmth, and peace: "it will be then always summer, always sunshine, always pleasant, green, fruitful and beautiful to the sons of God."[6]

That he was steeped in the formal Biblicism of Calvinism did not prevent Bunyan from knowing the "pure" experiences of the soul. "All is gone but the soul," he could exclaim in adversity; his alternately terrifying and consoling visions mirror his soul's sensations of the divine presence;[7] he knew prayer as the spontaneous outpouring of the soul to God; Pilgrim's experience of his burden rolling away tells of the soul's joyful release from anxiety.[8]

Clearly, Bunyan also experienced a moment of mystic illumination with which he found it difficult to come to terms. In *Grace Abounding* he tells of the strange dispensation which "I have not yet, in twenty years'

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[3] *Pilgrim's Progress* (Penguin edition, 1965), pp. 90-94, 151-7

[4] *Ibid.*, p. 60

[5] *Ibid*, p. 83

[6] JOHN BUNYAN: *Holy City*, III, p. 459 (in complete set of Bunyan's works, London, 1862); *Pilgrim's Progress*, p. 44; HENRI TALON: *John Bunyan* (1951), pp. 262-3

[7] TALON: *op. cit.*, p. 268

[8] *Pilgrim's Progress*, pp. 69-70

time, been able to make a judgment of":

> Then fell, with power, that word of God upon me, "See that ye refuse not him that speaketh" (Heb., XII. 25). This made a strange seizure upon my spirit; it brought light with it, and commanded a silence in my heart of all those tumultuous thoughts that before did use, like masterless hell-hounds, to roar and bellow, and make a hideous noise within me ... verily, that sudden rushing wind was as if an angel had come upon me.[9]

Here indeed was a mystical experience quite compatible with, and indeed seemingly arising out of, his intense Biblical preoccupation. Naturally, as a Protestant, Bunyan anchored his assurance of religious truth to scriptural texts — he had been taught in no other way — yet the direct perception of God kept breaking through, and to realize this is to be able to read his works in an added dimension. While for Bunyan the religious quest was set within the Puritan framework that man is a sinner who must abase himself before God and seek salvation in Christ, his natural propensity for holy dreaming and visionary experience saved him from an arid Biblicism, and the depths of his religious understanding transmuted the Puritans' Biblical language into forms of universal symbolism and immediate significance for every generation.

> Then there came to him an hand with some of the leaves of the *Tree of Life*, the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately.[10]

Thus John Bunyan, the preacher of Puritan Nonconformity in seventeenth-century England, who was imprisoned at Bedford for his faith who contributed so much of world-wide consequence to the English religious tradition, not only expounded that ideal of the intrepid pilgrim "valiant for truth" for which he is so rightly famed, but also interwove into his work these mystical and visionary elements which completed his timeless appeal to the religious enquirer.

BRIAN G. COOPER

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[9] *Grace Abounding to the Chief of Sinners* (Everyman edition, 1956), pp. 53-54

[10] *Pilgrim's Progress*, pp. 94-95; my italics

S. K. OOKERJEE

Metaphysics, Metaphysics, and Philosophy

[We are glad to welcome to our pages Professor S. K. Ookerjee, Head of the Department of Philosophy, Wilson College, Bombay. He gives us a lucid survey of different approaches to the scope of philosophy and metaphysics. His own cautious approach is that mystical experience itself must be taken into account in the same way as any other genuine experience — it should be critically examined and integrated into a total philosophy that can be rationally expounded.—ED.]

"A PHILOSOPHER — he is a man who does not think like other men": definition by a Chinese student. This epitomizes the reaction of the ordinary man to philosophy. It is ambivalent. Philosophy is regarded as either a bundle of quibbles about abstruse and unrealistic problems, a matter of mere words, words, words, or a most profound unfolding of truths which are laid up in heaven, beyond the phenomenal world, but of immense significance to mortals and worthy of respect. Until quite recently, no distinction was made, even by philosophers, between philosophy and metaphysics, but the attack on metaphysics by the Logical Positivists has changed all this. Logical Positivism claims to be a very old attitude — as old as the time of Plato, when Antisthenes was its champion — to which new life and a *logical* base was given, in our own times, by Wittgenstein. A. J. Ayer has been its popular advocate.

I do not intend to give here either an exposition or a criticism of Logical Positivism, according to which metaphysics was a disreputable activity, a pseudo-science that indulged in a lot of sound and fury but signified even less than a madman's tale because it was composed of literally meaningless propositions. Wittgenstein would admit that the Logical Positivists were themselves doing philosophy, but philosophy, unlike any other intellectual discipline, had the very odd role of showing why and how philosophy itself should come to an end. It is like a society whose constitution only contained the rules by which the society should be dissolved. Like the ancient Stoics, philosophy's only reason for being born seems to have been to commit suicide, but, Wittgenstein would bemoan, it has taken an unconscionably long time doing so. It has not yet done so, and modern philosophers are beginning to think that there might be reasons, other than the need for self-destruction, for the sake of which philosophy has existed for so many centuries and is showing no signs of loss of vitality. The Logical Positivist has failed miserably in what he set out to do, but he has had his uses. He has helped to clarify the issues, and although most modern philosophers cannot still bring themselves, at least openly,

to accept metaphysics, they allow philosophy to be a genuine and respectable subject of study. Thus a distinction has arisen between metaphysics and philosophy (which had previously been identified). But another distinction, which had always, often latently, existed, has also become clearer by the Positivist attack — that between two conceptions of metaphysics itself. In this article I wish to show this distinction and also the difference between metaphysics and philosophy.

The most innocuous definition of metaphysics is that it tries to "comprehend the universe, not simply piecemeal or by fragments, but somehow as a whole" (F. H. Bradley). This makes it one with the sciences as being a genuine study of the real universe, yet distinguishes it from them in that while they study this universe by, as it were, distributing among themselves the different aspects or different kinds of entities to be studied, metaphysics studies the universe as a whole. The only presumption here is that when common sense and the sciences have furnished all the "facts" and different systems of facts, along with the theories to explain them, these facts, systems, and theories may be considered in some way synoptically, and it is conceivable that they may then present themselves in a new light, may give us a new "vision" which it might be impossible to obtain from the opinions of common sense and the procedures of science. Of course this dream may not come true, but that would rather be a conclusion than a starting-point of metaphysics.

According to one conceptoin of metaphysics, its method is a purely rational one, though this does not mean that it is identical with the methods of the sciences or mathematics. These disciplines have no prerogative of rationality. Metaphysics studies certain features of the universe which are found to be present in experience, but they are all-pervasive and therefore cannot rightly be appropriated by any special science as its objects of study. Each special science studies certain types of objects and events. For example, astronomy studies the nature of the heavenly bodies, their relations to each other, and the laws of their movements. Metaphysics examines what is involved in the perception of physical matter as such, examines the nature of movement and change as such, and not as they occur in matters astronomical, biological, chemical, or psychological. Space, Time, Change, Motion, Causation, Thinghood, Relatedness — these are some of the traditional topics of metaphysical investigation.

From the above conception of metaphysics a derivative task follows. It is that of constructing a map of human knowledge. Metaphysics must seek to understand the general business of, and determine the exact boundaries between, the different special sciences, to elucidate the concepts and first principles used by them, and examine their ultimate validity.

The above view of metaphysics I shall call the mundane view. For its

method it makes no claims other than those of intellectual investigation. The criterion of metaphysical truth is ultimately intellectual satisfactoriness. This may take different forms — as indeed it does in the sciences too — but in the end metaphysical arguments and conclusions stand or fall by the test of coherence and comprehensiveness. The propounder of a metaphysical theory claims his to be the only true one among rival theories because it alone takes account of all the relevant facts of experience and holds them together in the most coherent way. If this claim cannot be made good, the theory has failed. In this respect the procedure is no different from that of any other science.

Many metaphysicians believe that a thorough examination of the all-pervasive features of the universe yields the conclusion that beyond the phenomenal world one must admit a non-phenomenal reality, in which the former is grounded and in relation to which alone it can be properly understood. The understanding of the non-phenomenal reality, it is also claimed, is reached by the same methods of intellectual inquiry that are used in understanding the phenomenal world. The Realism of Plato, the Monism of Spinoza, the Spiritualism of Berkeley, the Absolutism of Bradley, and the Neutral Monism of Russell are some famous metaphysical theories.

Whether an inquiry into the all-pervasive features of the universe must lead to a non-phenomenal reality or not is, at the start, an open question, and a philosopher could still be called a metaphysician even if he came to the conclusion that he could come to no conclusion about such a reality, provided he did not rule out, *ab initio,* the possibility of reaching it by the methods indicated.

When a person calls himself a philosopher but rejects the title of metaphysician, it means that he does rule out such a possibility *ab initio* and on principle. He contents himself with analysing the concepts and problems which philosophers have always handled; he admits that these arise out of common sense and scientific thinking but cannot be solved by science and common sense; he claims to be using methods which are specifically philosophical and different from those used in the sciences; but he eschews all references to any kind of non-phenomenal reality. Regarding such reality he is an agnostic. He accepts the work of intellectual map-making and of boundary-commissioner. Philosophy, for him, must analyse and compare the different sorts of questions that are asked in the different sciences and the sorts of answers given; these questions and answers constitute first-order activity (i.e., concerned directly with facts), while philosophy is second-order activity (i.e., an attempt to understand first-order activity). This is philosophy which is not metaphysics; it is philosophy as analysis.

I now come to the other conception of metaphysics — mystical metaphysics in contrast to the mundane variety. The essence here is that supra-phenomenal reality is accepted as a fact and is known to be so through mystical experience — a kind of experience which is very different from ordinary experience by means of the organs of sense-perception or by means of introspection as ordinarily understood in psychology.

Mystical experience is not possible for all or even for most. It is an extremely exclusive possession. The capacity for it is perhaps present in all in some latent form, but it has to be developed by long and arduous training. If the myth of the Cave is to be understood in a straightforward sense, Plato, in his non-technical mood, clearly subscribed to the mystical view of metaphysics. The philosopher who emerges out of the cave of common sense and ignorance gradually trains himself to look at different levels of reality until, finally, he can stare directly at the Form of the Good which is laid up in heaven. Though he would willingly spend the rest of his life in the contemplation of such divine realities, human duty forces him to return to his fellows in the cave and tell them what he has seen. The metaphysician, then, reports on the experience he has had through a special faculty — brings "news from nowhere" — and reduces to language, faltering and inadequate, what in essence is ineffable and incommunicable.

This conception, however, fails to distinguish the mystic from the metaphysician. It is therefore suggested that it is not necessary for the metaphysician himself to have the mystical experience; he accepts his data from the mystic. His activity is specifically metaphysical in reducing the vision —his own or another's — to rational terms and explaining it intellectually. He also tries to give an interpretation of the whole world of common experience in the light of the vision. He considers the same concepts and problems that the mundane metaphysician considers — Space, Time, Change — but he sees them differently and gives them a truer interpretation. He too will be a boundary-commissioner, but with a difference; for he will see all the kingdoms of the earth, the sciences, not as the philosopher and the mundane metaphysician saw them with their earth-bound gaze, but from a great height, from where they will appear in a new perspective.

The mystical metaphysician thus gives ultimate and absolute value to mystical experiences. These are always accepted as veridical; they carry the stamp of their own truth; and the reality of what they reveal is beyond doubt. In certain types of Indian philosophy such revelation or illumination plays a vital role, and appeal is often made to it in place of rational explanation or justification. Dr. Radhakrishnan maintains that such insight is the highest type of knowledge: "He who speaks about

sleep and discusses its nature and conditions knows all about sleep except sleep itself," he writes.

It is this mystical conception of metaphysics which appears to be the one which the Logical Positivists have in mind when they announce that apart from the empirical procedures of science there is no other way of reaching significant synthetic propositions.

In mundane metaphysics mystical experience has quite a different place. If such experience is a fact, it should be treated like any other genuine experience; it should be critically examined and its place in the system of knowledge should be properly assigned. It is, for metaphysics, not sacrosanct, and the metaphysician is not one who is expected to reveal truths from some "hidden" source which is closed to other mortals. There are no short-cuts in knowledge.

S. K. OOKERJEE

The Powerful Good Wish

All else I know is nought
Save this, that living as I ought
Then life were full, and Death no more
Than Satisfaction of a fight well fought.

Not in isolated pleasure's maw
May Life's hard ice to fountains thaw:
But through a Universal Joy in all
Right forth her bounteous blessings pour.

The man that hears his brother call
And hastens to his help hath all:
The Powerful Good Wish alone
Is stronger than a City Wall.

And whoso labours night and day
For Truth and Love as best he may,
Is like a pilgrim Heavenwards
Toiling on his joyous way.

F. G. FARMAR

ROBERT WALLER

An Approach to Creative Ecology

[We print below the second and concluding part of this thoughtful article by Mr. Robert Waller, Editor of *Mother Earth*. The first part appeared in our January issue—ED.]

II

IN SIMPLE and dignified terms the myth has set the scene for the prolonged drama of man's relation to his creator(s). The myth can be interpreted on many levels. I will confine myself to personal psychology and history — the individual and the collective. The two must be related for an understanding in terms of human ecology.

Myths attempt to record and account for changes in the depths of human consciousness. In this case the change was the evolution of self-consciousness. Increase in awareness of Self has several different effects on Man's way of life — recorded most profoundly of all, I think, in the Vedas. Self-consciousness brings to us the knowledge that we must die. This in itself removes man from the rest of the natural world and breaks the bonds of his absolute participation in Nature as one of its instinctive creatures fulfilling his function in the community of the soil. This development both blesses and curses him, for obvious reasons. He becomes aware of the possibility of immortality at the same time as he becomes aware of his own mortality: he becomes aware that the universe must have been created at the same time as he becomes aware of his own powers: so that he is both a rival to the gods and condemned to oblivion. What more natural than to assume the gods in jealousy have punished him for exceeding his position in creation? He is now confronted by a paradox and a dilemma: he must either return to the natural world of one-level consciousness (a kind of primary focus) or continue with the sinful task of continuing to eat the fruit of the Tree of Knowledge (a kind of secondary focus, a binocular focus).[2]

Every normal man lives through this psychological progress in his childhood.

Historically — and it is the beginning of history — the myth records man's emergence from the pre-human state into the nomadic state before he becomes an agriculturist. The Garden of Eden is one of the many nostalgic records of the lost Golden Age when man was free to roam as he wished, feeding from the fruits of the earth. We must not imagine that this nomadic man was barbarous: his paintings, his pottery, his artefacts

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[2] These terms are used slightly differently, in G. SCOTT WILLIAMSON and INNES H. PEARSE: *Science, Synthesis and Sanity* (Collins).

generally reveal his high artistic gifts. He was probably a poet — if not where did the tradition that Homer uses come from?

As we all recognize, the change from this nomadic freedom to the captivity of arable farming was one of the momentous changes in history. Whether history begins with the digging stick or the inscribed symbol (written language) I do not know; but I fancy the two events belong to the same changes in consciousness, the attainment of a certain level of self-consciousness and therefore of objectivity: to see the world is simultaneously to see oneself seeing the world. Changes in consciousness, changes in techniques of living, and changes in conceptions of nature and God are all related in a synchronous cause-effect pattern.

The myth arises at a time of cultural conflict, when one culture clashes with another. The myth, therefore, records an historical fact of immense importance that has left a permanent mark on the human psyche.

Planting seeds seems to have been a feminine occupation, as the woman was associated with birth and fertility ... Mother Earth. This gave status to the woman and founded matriarchal societies in which descent was traced through the female line. This may be the reason why it is Eve who is charged with eating of the Tree of Knowledge and corrupting her husband. The Jewish religion is a creation of the masculine phase of history and Jehovah is a supremely male god. His priests therefore would interpret the past in masculine terms — re-write history, as we say now. The domination of the woman by the man coincides with the emergence of pastoral farming, for the herdsman is male. There is evidence in the myths of a struggle between the sexes, or rather between the masculine and feminine ways of life: man felt his domination of woman was a necessary but dangerous affair. The female deities were still powerful, particularly the White Goddess, the moon. There were many compromises: the Pharaohs, for example, married their sisters to preserve the female-descent tradition.

Modern psychology, particularly through the study of dreaming, shows us the need to maintain a male-female balance in the psychic life. This is, indeed, instinctive and we can only disturb the balance at our peril — at the cost of perversity of character. The Jewish religion could not indefinitely conserve the Jehovah tradition and had to repudiate Christ, who had a strong feminine intuition. Catholic Christianity stresses the importance of the Mother of God, the Blessed Virgin, and our own century has seen the dogma that she ascended to Heaven while still alive. Whatever we may think of this literally, we can see that it is part of the psychic assertion of the need to maintain balance and that the myths are continuing their own autonomous life. The Protestant religion, by being too rational, starves itself of this mythical adjustment to the inner life, which

Catholicism can still nourish through dogma.

In modern times the psyche is coming under tremendous pressure through the need to reassert the feminine. Objectivity, science, the rule of law, imperialism, industrialism, the liberal concept of individual freedom — all these are predominantly masculine ideas. Our obsession with politics is masculine: woman is concerned with personal and family emotional relations. The industrialization of agriculture is the most extreme expression of our masculine fanaticism in the West. Few realize what is happening: but all this is building up into a mythical drama of tragic intensity, the kind of catastrophe that is recorded in the Fall of man when he is ejected from Eden. Yet it is only through such catastrophe that we can learn.

If we look back into the mythical past we can understand what is happening to us in a depth and perspective impossible in logical and rational terms.

For instance the Fall is itself, on one level, as we have seen, the record of a social-cultural change:

> Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return.

This is a clear record of man's disgust with having to cultivate the earth in order to live! He seeks in his inner life an explanation for such a punishment — and finds it in his break with the unity of nature, which seems, retrospectively, to have been a unity with God and a participation in the divine intimacy.

In the next stage of development this situation recurs: it transparently records a cultural clash related to agricultural techniques and the consequences are explained in terms of guilt and expiation.

The first-born of Eve was called Cain and he is described as a tiller of the ground: Abel, a younger brother, however, learnt how to domesticate sheep. According to the story, God felt that sheep were a superior sacrifice to the fruit of the ground and admonished Cain for not doing better! Thereby he provided a sanction for progressive methods and doubtless gave confidence to the pastoral tribes of Israel. Cain resented his brother's favour in the eyes of God and murdered him. We all know the famous phrase "Am I my brother's keeper?" with its ironic undertone — as Abel was a keeper of sheep. "The mark of Cain" was the mark put by God on

the brow of Cain so that Abel's kinsmen would not take revenge into their own hands — revenge (justice) belongs to God, not to man. God tells Cain that his punishment will be that his crops will decrease and he will become a wanderer.

In human-ecological terms this curious story is full of implications. It associates declining crop yields with guilt. The rational explanation is that intensification of cropping without returning organic matter to the soil had unbalanced the natural cycle. Yet bumper crops followed by declining yields was a mystery that inevitably suggested the displeasure of the gods. While man was still half in the stage of oneness with nature (participation) his instinctive remedy was the fertility rite, sacrificial propitiation. When the pump takes the place of the prayer for rain, objectivity has been achieved.

We cannot deny the achievements of rationality, which we owe to the predominance of the masculine. Nevertheless, if we acknowledge the need for the masculine-feminine balance, the pump is not enough i.e., the chemical fertilizer, the factory farm, and so on.

The association of decreasing yields with sin is not wholly fortuitous: it is not for nothing that ground which has never been ploughed is poetically called "virgin." For once the natural cover of vegetation provided by nature to protect the earth from extremities of heat and cold is broken by man, then that land is for evermore the responsibility of man and his relationship with it is one of rape or marriage, or more probably an uneasy state between the two.

We can assume that Cain raped the earth in ignorance of what he was doing, but he did not escape condemnation. In our time we rape the earth knowing what we are doing. Are we not then greater sinners and how shall we escape condemnation?

The discipline of human ecology compels us to take into account both historical changes and changes in human consciousness, as the old myth-makers did. We cannot reduce man to a mere organism whose destiny is nothing more than to adapt itself to an external environment. Now that we have such far-reaching control of the environment that we can recreate it according to our own will, this becomes evident even to evolutionists. For the primary factor in evolution is now man's own cultural inheritance and its relation to his psychic disposition. Only a human ecology can give to man the tools and the material with which to shape his destiny under such circumstances. Human ecology then becomes creative ecology. But that requires another essay.

ROBERT WALLER

JATINDRA MOHAN GANGULI

The Illumination of Unknowing

[Our old friend Shri Jatindra Mohan Ganguli is always wrestling with ultimate questions by the light of an eager mind. In this article he expresses an enthusiasm for that honest doubt combined with reverent wonder which led the great sages to say that they did not know in any human sense what God was. "Round His pavilion there is darkness." The *Neti, neti* of the Vedāntins fascinates Shri Ganguli as the expression of an admirable integrity and courage in spiritual search. While not agreeing with all his comments on some of the concepts he mentions we cannot but feel the need of the open-minded strong search that he advocates.—ED.]

WHAT IS this world? How did it come about, and from and out of what? And what are we, and what for?

When such thoughts come an endless train of questions arises in the mind. Why do sin and virtue, joy and sorrow, pain and pleasure, fill life? For whose faults do we get the pangs of birth and the more terrible pangs of death? Why are tremendous things ever moving in the sky, dragging us along into the depths of unknown space? Why is Nature changing me both physically and mentally every moment regardless of my wishes or efforts? I am hurled on from an unknown start to an unknown end, why, I never know; and whether I stand or fall, or am hurt or drowned, the Universe does not stop to see or care.

While science would content itself with the study of the physical laws operating in nature, leaving questions about life, its cause, and its purpose alone, religion would presume to answer. You and I and all this are God's creation. He is the supreme power, the fundamental cause and the ultimate end of all. But that is really not answering the questions. Indeed, by assuming we know all about God, His powers and qualities, His ways and purpose, an attitude is developed which allows little latitude to rational thinking and expansive philosophy. Keen spiritual curiosity is thus stopped, and over questions of fundamental significance in the understanding of life and the world is imposed a belief about a Power and a Being more unknown and mysterious than the questions themselves. An attitude like this often originates from man's centring his concern and interest on his own little joys and sorrows, and also from an over-emphasis on his own supposed importance in the creation. He has imagined the Creator Himself to be of his own form and having ways, feelings, and sentiments such as his own. He even supposes that the Creation is meant for the ultimate blossoming of the human flower. He thus starts creating and attributing to the Creator such qualities as suit him. He fabricates a

religious philosophy which may indicate a way of escape from his troubles and miseries. All religious teachings and practices are, in fact, aimed at salvation, which means, in a way, extinguishment of consciousness.

Some ancient sages (*Ṛṣis*) in India did not feel happy with this God-based religious philosophy. A personal God with super-powers, but actuated by impulses and feelings similar to ours, who sets Himself to create, just on a passing whim, appeared to them to be a misfit in what they saw around. They also felt that to look upon the world as a creation with a creator behind it did not solve the problem. If for creation a creator had to be imagined, the creator would need a creator for himself; and that creator another; and so on: there would be no end to the series of creators. It had therefore to be supposed that the world was uncaused and uncreated. It could be that they were not really satisfied with an answer like this to the question of creation, but perhaps they were forced into it, because the hypothesis of creation with an endless chain of creators led nowhere. Ceasing to think of the world as a creation simplifies several problems — like those of the cause behind it, the material required for it, of a mind conceiving the idea of it, and of the motive and object of it. The Vedāntic sages cut through these difficulties by conceiving the creation as self-created. Creator and created imply two identities, one existing without the other; they thought that it had been all one entity and that it was still all one. The distinction between matter and the subtle consciousness that enlivens and activates it was removed. It was all one thing, one cause, one effect, one power, one force, one will, one manifestation; and that One was ever-lasting, indestructible, uncreate, and unexcitable, without any possible impulse or inclination. It was, in one very significant word, *Nirvikāra,* that is, without any impulse to do or act. Desires and impulses are caused by external influences, but as nothing could be beyond and outside that Fundamental One, that One could feel no desire or stimulating impulse.

Thus Vedānta at one stroke did away with all distinctions and discriminations, and induced a liberality of outlook in people that has been unique in the world, and that is still to be found in India. While different religions argued, Vedānta proclaimed that we are all one and the same; that we are not different even from the One whom we install on the altar, and to whom we sing hymns of praise. This was a great contribution to rational thinking made with a boldness which did not stop at disowning the God of man's creation. It spread and encouraged a spirit of universality and equality towards all human beings and all creatures, all being manifestations of the same consciousness. This great idea of oneness worked well up to a stage, when the question arose: For consciousness must there

not be something outside to be conscious of? But that would again bring in an external world as a stimulus to the One Consciousness, a proposition which Vedānta had discarded. Behind the question, however, stood solidly the constant human experience that consciousness implied the existence of something stimulating it.

An indirect solution was offered by pointing out that nothing could or rather did exist in the absence of consciousness, and therefore the existence of the outer world could only be subjective. It was the Primary Consciousness, which was called the *Para-Brahman,* which evolved what seems to be this world out of its own consciousness. But how could that be? To which question Vedānta said *Neti, neti,* that is no end, no end to this thinking, no arriving at a comprehension. It, in effect, asked the inquirer to go ahead and seek out the answer for himself.

No religion, no theology has so freely admitted its incompleteness. He who said *Neti* to his questioners did not argue to win or to convince, nor did he find fault with the one who disagreed. He went into meditation himself and suggested the same to others. He did not worry over salvation; for he felt that he was what he ever was and would ever be. He saw that to know the mystery he had to attain that consciousness which would swamp all the little consciousnesses which divert and make the Self forgetful of the Absolute that he is, and which like mounds and hills cover the outer sky. No abiding faith, which religion insists on, could lead the way across; one had to move on, ever observing, ever reasoning, and ever judging at every step. Faith freezes sensibility and dulls reactions to effects and impulses which carry revealing messages from the inside of the Mystery. *Neti, neti,* no end, no end, were the last words uttered by the great thinker before going into silence and meditation. No two words could be more meaningful or point straighter to truth. They provided a great ending to a great conception.

But thereafter came lesser thinkers who lost the trail of the great predecessors. They came with agitation in mind, which they sought to pacify by having something complete and holdable. The significance in *Neti* was beyond their strength, and they lacked too the intensity of inspiration to go for the truth to which *Neti* pointed. Life was pain and suffering from birth to death, but, since the supreme consciousness could not be affected by joy or sorrow, the experience we have must be therefore unreal. Such unreal experiences were supposed to be due to a sort of imposition of what they called *avidyā* or false knowledge on absolute consciousness, and, therefore, if such *avidyā* could be dispelled there would be no sorrow or pain. The prime idea in these thinkers was not to penetrate the mystery, but only to escape from the miseries of life. The hypothesis they devel-

oped was thus of small compass and related to the incidental joys and sorrows of life, which was similar to the doctrines of the religionists.

An important distinction, however, remained. Both these thinkers and the common religionists brought individual self to the fore. But while the former took it as an all-embracing consciousness in which all the world was embedded and out of which the world with all its varieties evolved, self to the latter meant simply the individual with his own feelings and emotions, needs and requirements, distinguished from the external universe. To the former all worldly woes and sorrows originated from lack of knowledge of the true self; to the other, who accepted the self and the world as distinct, the individual suffered because of his weakness towards external influences and also because of his own faults of omission and commission. The latter therefore felt the need of a strong faith which could turn his mind from his troubles and sufferings to his God, to whose mercy and care he wanted to abandon himself. Such faith and abandonment brought comfort and solace of a sort for a time, but they closed the believer's eyes to realities. When a natural catastrophe occurred, or a heart-breaking bereavement came, he attributed it to some sins committed in the past and prayed to God for forgiveness: but the pain and sorrow, though suppressed, remained. No remedy can indeed come through imposed and enforced ignorance of the cause, the mystery of which must be probed to its bedrock.

No doctrine that discourages investigation can ever bring light. To seek salvation by sitting idle and classifying things under good and bad, sin and virtue, in terms of texts in some scripture, and by rigorous ways and processes subduing normal emotions and reactions could only lead to a wilderness. I must know where I am and how I am placed: and I have to trace the line of my physical evolution, and also of the changes to which it is subject, for they all point to some fundamental cause working underneath. A mere attempt to escape the knocks of reality cannot succeed, because a turn-away from one will drive us against another.

Man's mental weakness is exposed when he is seen at times to yield to a vanity which makes him think that he is the primary figure, the primary aim and object of the creation. And it is exposed more when he confines his thoughts to the little world of his personal joys and sorrows. In the tremendous movements and operations going on in the universe what forces, what happenings, ever halt to think of man? Man like any other thing is destroyed by the ravages of natural phenomena, which work perhaps to some purpose, to some destiny, but that purpose, that destiny, gives no indication that the Creation is for man and his evolution. Man is weak and frail, and is as much a composition of growing and

decaying elements of life as other creatures. The causes which operate on man are causes which are related to the whole creation, and cannot be separated out. In the mind of those who prescribe the shedding of *avidyā*, as well as in the mind of those who preach undoubting faith in their theological creations, a similar idea predominates, namely the idea of escaping from worldly sorrows, which are not aimed at man, but are only incidental to the operations of the cosmic forces working in nature. If one is to understand the mystery of those forces, one must not turn away from anything that may shake a fond and comfort-giving belief, or discard anything as insignificant or harmful. Even *avidyā* or false knowledge is an essential component of total knowledge. Those who take life as starting with an initial load of false notions which have to be broken through, and those who take it as a trial through good and bad times, sins and temptations, for a success in which the merciful help of an external Being has to be invoked, are disinclined to face the real issue. It is indeed strange that it does not strike them that it would be a foolish and purposeless creation if every birth were to mean that a creature comes under a heavy cloak of false notions about his self and the outside world, in clearing through which he has to undergo lifelong sufferings; or that no good God would put His creatures in the midst of difficulties, sins, and temptations, and expect them to pray to Him all the time to save them.

Both these attitudes have halted man in his journey towards the horizon of mystery that surrounds the world. So long as philosophy works within the limits of such attitudes the light of truth will remain shut away from man, and no approach will be made to the mystery of life and the creation.

To those in the East or in the West who are used to thinking only objectively of the world the idea behind *Neti* may seem to be negative; but actually there is more objective realization behind it than in the hypotheses which are raised on make-belief, suppositions, and wishful thinking. *Neti* does not discourage the earnest inquirer, nor stop him from asking and thinking: it inspires him instead to ask ever more, and to go ahead further and further to get the answer. It impresses on him that the answer he seeks cannot be obtained from some books which can contain no more than the limited experiences of short-lived man. Nothing indeed can be more thrilling to an earnest seeker of truth than to be urged on to go over unexplored land seeing and solving one mystery after another, till the end is reached. Emphasis on positivity and objectivity has indeed stunted the growth of philosophy both in the West and in the East and, as a consequence, originality in thinking and approach has dried out. Philosophy has been reduced to mere scholarship, which in

the West has too long meant sifting, tabulating, and comparing the ideas and arguments of some ancient Greek or medieval European thinkers; and in the East it has led to a boring citation of scriptural texts to stop and discourage questions which go beyond the enunciations in the books. Freshness in thought can only come from a realization of the incompleteness of the working data, and so the great thinker, who, in going forward, cried out in wonder *Neti, neti,* has left behind the greatest stimulus to philosophy, philosophy which seeks to understand the supreme mystery of nature, and not that which aims simply at giving comfort to a troubled mind.

JATINDRA MOHAN GANGULI

When it Rains

When it rains
The grass grows green
In the fields new shoots are seen,
There is life where death has been
When it rains.

When it rains
New flowers leap
From the beds where they now sleep.
Gardens smile, though skies may weep
When it rains.

When it rains
Then all the trees
Toss their branches in the breeze,
They are glad and feel at ease
When it rains.

When it rains
The birds have sport
In the pools the earth has caught.
Every tree becomes a port
When it rains.

When it rains
Then Nature 's thrilled,
All her needs have been fulfilled,
Future harvests does she build
When it rains.

IRENE RAY

DAVID GUNSTON

Stress Can Help

as well as Harm You

[Mr. David Gunston brings together interesting information and helpful advice from experts in this simply written brief article. Stress is an inevitable part of human life, but the means of enduring it are not as widely understood as they should be. Mr. Gunston brings to us good day-to-day advice, but there are philosophical depths beyond, which, if we search them, would lead us to the study of spiritual teachings and especially of methods of meditation which promise a complete mastery of ourselves — perfect dispassion which is also perfect tranquillity in ceaseless sacrificial action.—ED.]

HOW HARMFUL to us is the ever-increasing stress of modern life? And how best can we face it, and handle it aright? These are questions of the greatest importance today. According to Dr. Harold G. Wolff, in a recent report: "It is doubtful if man has ever considered himself under more stress than he does today."

Stress may come from any or all of a dozen aspects of modern living. In the tensions and anxieties of our private lives, in our personal relationships with their attendant fears and uncertainties, in the economic pressure of daily existence, in the greater worries about the future, in noise, overcrowding, and the strains of commuter travel, even in the tensions produced by watching TV shows, we meet some degree of stress. Dr. Hans Selye, the Canadian psychiatrist who has studied stress so fully as to become a leading authority on the subject, tells us: "No one can live without experiencing some degree of stress all the time."

Each of us has his own "stress-level." It is not the amount of stress alone that determines whether it is harmful or beneficial, but the amount you can take. When stress is an invigorating force that helps you adapt to the challenges and changes of your life, it becomes a means of bringing about harmony rather than harm. But when it overwhelms you, wearing down your sense of well-being, then stress becomes an enemy.

Yet it is not difficult to prevent harmful stress. By observing a few simple rules, say the experts, we may reduce its harmful effects to the minimum. Like this:

1. *Understand what stress is.* Stress is never an enemy that must be feared, but a part of life we must learn to accept and harness for good. As consultant psychiatrist Dr. George S. Stevenson puts it: "Tension is an essential function of living, just as hunger and thirst are." But excessive tension is bad. If one recognizes both the good and the bad in

tension, he is more likely to employ the good and control the bad.

2. *Get out of that rut.* Living in a rut always brings harmful stress in its train, especially when we feel guilty about it. Any form of monotony makes for stress; so try and break the rigid pattern of your life.

"Give in to your natural craving for variety," says Dr. Selye, "often it is nature's way of safeguarding you from stress caused by sameness." It is through taking up some new interest, changing the routine of our lives, even, for a woman, having a new hair-do, that we meet the vital need within ourselves for self-expression.

3. *Let off steam.* Exercise, or any form of physical activity, is always a useful way of letting off steam when we feel tensed up over something. "Work off your anger," advises Dr. Stevenson. "If you feel like lashing out at someone who has provoked you, try holding off that impulse for a while. Meanwhile, use your pent-up energy in some physical activity."

Regular exercise, too, not only increases the nervous stamina so necessary to meet the demands of modern life, but also serves another equally useful purpose by providing an effective way of releasing emotional tensions. Unless these tensions are discharged, the pressures within us continue to multiply and build up to breaking point. Those who take regular exercise always recover from life's stresses more quickly than those who do not.

4. *Cut your worries down to size.* It is easy to say "Don't worry," but worry can become a habit that occupies far too much of a person's time and mental energy. Frequently the worry is over trivial things, tiny problems that eventually resolve themselves. Fretting and fuming over the myriad minor irritations of life, many of them due to the inconsiderateness of other people, only builds up the day's total of stress.

> Ask yourself how these problems really affect you [counsels a doctor]. Are they important in your life? Do they actually affect you, or do they just make you fearful of what might happen?
>
> This sort of objectivity helps you take the next step in reducing problems to size. After you have noted the things that have an actual bearing on your life, stop and coldly consider what you can do about them. Can you do something concrete to eradicate the effect or nullify the probable effect?
>
> If so, do it!

5. *Get adjusted to others.* Bad personal relationships can lead to the worst type of stress, emotional stress. We have to live and work with others; so it is only rational to try our best to get right with them. Do as you would be done by and Lend a helping hand are both good maxims to follow. Other pointers to harmony instead of tension are:

Go easy with your criticism. Notice the other person's good points and help him to develop them.

Give in occasionally — and other folks will do the same. After all, they may be right!

Give the other fellow a break. Competition helps, but co-operation helps even more.

6. *Really relax.* Relaxation has been described as nature's own tranquillizer. Certainly it is cheaper, more effective, and not harmful as things like alcohol or drugs. Says Dr. James P. Hendrix:

> Present-day living is fraught with tensions and anxieties for many persons, but the everyday use of drugs as relief from these pressures seems unwise. When your work-load seems overwhelming, remember that some things can almost always be set aside until later. Concentrate on one particular job. Your work will go faster, and you'll be under less strain.

Only the lucky few can really relax instinctively: the rest of us have to learn the art until we have mastered it. And apart from over-working and spreading ourselves too thin — trying to do too many things all at once — what is the worst enemy of successful relaxation? Undoubtedly the habit of "stewing" mentally or emotionally over things, until there wells up a great fountain of anger, hostility, bitterness, fear, and insecurity within us.

> Once you have found the secret of relaxation by learning to ignore these responses [says Dr. Maxwell Maltz], you will have a chance to discover the quiet room within yourself that each of us needs — and has. It is my belief that each personality is equipped with a centre which, like the deep of the ocean, is never disturbed.

7. *Talk it over.* No stress is so great that we cannot reduce it by talking it over with someone who will listen and whose opinions we respect. "If your problem could be settled by an expert in some field, go to him quickly and take his advice," says Dr. Austen Riggs, a psychologist who is convinced of the great therapy of talk. "Talking releases stress and strain, especially for the one too close to a situation to see it in the proper perspective, or in emotionally charged situations that may be hard to handle intelligently."

8. *Do it now.* Putting off the evil day only makes it more evil, adding to your stress. Try the simple trick of writing down all the immediate tasks you just have to attend to, however unattractive they may be. Then re-arrange them in order of urgency, allot a definite time to each — and get them done. Action will always reduce mounting stress.

9. *Value solitude.* Just as you feel the benefit of talking over a prob-

lem with a friend, value also the refreshment of solitude. As Dr. Stevenson points out: "Togetherness isn't everything. Privacy is important for everyone, too."

Some fortunate people seem to be able to withdraw into themselves in a busy office or store, even in a crowded room. For most of us, however, solitude can be achieved if we really wish it by time devoted to walking, pursuing some special hobby, listening to music, watching nature, or meditation and prayer.

10. *Keep your evenings peaceful.* Whatever else circumstances force you to give up, hang on at all costs to a peaceful and happy end to your day. "It is during the whole day that you must prepare for your dreams," declares Dr. Selye, repeating advice he has often given.

> For if you are subject to insomnia, whatever you do during the day, your next night's sleep depends largely on how you do it. A stressful activity which has come to a definite stop prepares you for rest and sleep, but one which sets up self-maintaining tensions keeps you awake.

Anything that makes for stress should be avoided the closer you come to bedtime. Make your evenings havens of relaxation and calm to which you can look forward all through the day.

DAVID GUNSTON

God for His service needeth not proud work of human skill;
They please Him best who labour most in peace to do His will.

—WORDSWORTH

New Books and Old

Dialogue or Union?*

THESE TWO BOOKS express divergent views within the "Habad" mystical philosophy. Habad is a fourth-generation off-shoot of Hasidism. And what is Hasidism? The general reader will find nothing about it in Aldous Huxley's famous survey of Christian, Mohammedan, Hindu, and Buddhist mysticism, *The Perennial Philosophy*. Nor is it so much as mentioned in Evelyn Underhill's standard work on *Mysticism*. Indeed, although Underhill's work, a "Historical Sketch of European Mysticism from the Beginning of the Christian Era to the Death of Blake," begins with Philo of Alexandria, it would seem from what follows as if there never was a Jewish mystic in Europe.

This is partly because the religious and learned world began to take a belated interest in Jewish mysticism only after the appearance in 1955 of the first English edition of Gershom Scholem's scholarly work, *Major Trends in Jewish Mysticism*. The more important reason is that there is mysticism and mysticism. This comes out quite clearly in a dumbfounding passage early in Huxley's book, which reveals just why, for Western "experts" on mysticism, Philo is the only good Jew:

> Philo was the exponent of the Hellenistic Mystery Religion. ... Reinterpreting the Pentateuch in terms of a metaphysical system derived from Platonism ... Philo transformed the wholly transcendental ... God of the Old Testament into the immanent-transcendent Absolute Mind of the Perennial Philosophy.

How the God who argued with Abraham and instructed Moses, to say nothing of the other Prophets, can be considered "wholly transcendent" and not in the least immanent, we are not told. But the bias is clear. Only Hellenistic mysticism can go in with the Christians, Mohammedans, Hindus, and Buddhists; the Jews are out. And they are out because their mystical tradition is dialogic and not unitive. So, in works such as those of Huxley and Underhill — whose main text does have a very few passing allusions to the Kabbalah — their existence is simply ignored. There could hardly be a more eloquent example of what might be described as the higher anti-Semitism that has affected every aspect of Western religious thought. The consequence is that the history of Jewish mysticism, long, full, and rich as it is, is virtually unknown outside Jewry.

So it comes about that a whole new field of study, an entire literature, hitherto the province of specialized Hebrew scholars, is now at last beginning to become accessible to the honest enquirer. It was really brought over the horizon of modern consciousness by Martin Buber, who moved from a unitive to a dialogical understanding of his own mystical experience, notably in his two superb volumes of *Tales of the Hasidim*. These nearly earned him a Nobel Prize; now that he is dead it has gone to two other writers in the tradition of Hasidic mysticism, S. Y. Agnon and Nelly Sachs, to the indignation of English humanists and secularized Jews.

For those in one of the unitive traditions, Jewish mysticism does present problems. Very roughly, it might be

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* *Tract on Ecstasy*. By DOBH BAER OF LUBAVITCH. Translated from the Hebrew with an Introduction and Notes by LOUIS JACOBS. (Vallentine, Mitchell, London; in association with the Society for the Study of Jewish Theology. x + 195 pp. 1963. 25s.); *Seeker of Unity: The Life and Works of Aaron of Starosselje*. By LOUIS JACOBS. (Vallentine, Mitchell, London. 168 pp. 1966. 25s.)

said that unitive mysticism tends to be an abnormal experience, to be associated with renunciation of "this world" and consequently with abstinence from the "active life." Dialogic mysticism, on the contrary, is concerned with everyday experience, with the sanctification of "this world," and so is involved in the historic destiny of mankind. No wonder that some have wondered if it is not confusing to use the same word — "mysticism" — for both "ways." But in so far as both are essentially concerned with the living relation of the human individual to the Divine, it is entirely right that neither tradition should deny the term to the other. What it should be possible to agree on, at the least, is a dialogue between the two kinds of mysticism, or the two interpretations of mystical experience.

The immediate importance of the two books under review is that they form a bridge. If Hasidism — the remarkable mystical movement that arose among Eastern European Jews in the eighteenth century and which, in some sort, survives today in Israel, America, and England — is, as Buber taught, dialogic, it still has had unitive permutations, notably in Habad, though even there it is "unitive" with a difference. What the founder of Habad, Schneour Zalman, taught — and both Dobh Baer and Aaron accepted — was the doctrine of the *yesh* and the *'ayin*. Rabbi Dr. Jacobs, with his usual lucidity, sums this up as the teaching that from the human point of view the world and everything in it is the *yesh* (that which is) and God is the *'ayin* (that which is not); while from God's point of view, so far as we may use such an expression, it is just the other way about. Habad mysticism is therefore prone to speak of "annihilating" the self, or sometimes only of self-awareness. Only Jews, it was held (Jewish experience of the Cossacks and Europeans generally is at least an extenuating circumstance) had the "divine soul" which did not prevent them from envisaging the goal of the spiritual life as one where it was realized that God exists and nothing else does. (Now that modern physics seems on the verge of getting rid of "matter" altogether, this begins to sound somewhat less fantastic.) "Certainly," observes Dr. Jacobs, "the *unio mystica,* in this sense, is very unconventional in Jewish thought."

Where Dobh Baer and Aaron differed was in the relative emphasis to be laid on intellect and ecstasy in the pursuit of this end. Dobh Baer stressed intellect and was wary of emotion. Aaron was prepared to take emotional chances rather than risk losing some of the power of that great dynamic. They should be read together and the early chapters of *Seeker of Unity* form an admirable introduction to the whole subject. In the *Tract on Ecstasy* Dr. Jacobs gives us a full translation of Dobh Baer's work. In *Seeker of Unity* he expounds the more diffuse writings of Aaron, often in close paraphrase.

Dr. Jacobs notices parallels between Aaron's thought and that of some Christian and Muslim mystics. But the main parallel, he considers, is with Vedānta and the Upaniṣads. Yet:

> There is no need to postulate any kind of direct influence of Far Eastern thought on the *Kabbalah,* though this is certainly possible. The mystical quest quite naturally tends to express itself in the same terms, despite differences in cultural background. In any event, there can be no question of either Aaron or any of the other *Habad* thinkers having any knowledge of Far Eastern thought.

This possibility that some of the Habad teachers, working within the Jewish mystical tradition, approached the same goal as Indian mysticism but by a different route may well be of great interest to Eastern mystics. Here, at any rate, is the opportunity to begin a true dialogue based on mutual respect. Rabbi Dr. Jacobs and his publishers have rendered an important service.

ROY WALKER

Philosophical Essays. By BERTRAND RUSSELL. (George Allen and Unwin Ltd., London. 159 pp. Revised edition, 1966. 30*s*.); *Lectures on Philosophy*. By GEORGE EDWARD MOORE. Edited by CASIMIR LEWY. (Muirhead Library of Philosophy. George Allen and Unwin Ltd., London; Humanities Press Inc., New York. ix+197 pp. 1966. 35*s*.)

These two volumes are complementary in content, but differ considerably in style.

Russell's essays are the finished products, the lucid and elegant intellectual structures, issuing from his thinking at a certain time — at that time when his concentration was on objective reality, not least on objective time and on objective ethical values. Since then, "The chief change is that I no longer believe in objective ethical values as I did when (following Moore) I wrote the first essay in the present volume." This new edition does not include "The Free Man's Worship" published in the original edition of 1910, but the perhaps exaggerated eloquence of this essay is echoed here in the essay "On History," which tells us that "The past alone is truly real: the present is but a painful, struggling birth into the immutable being of what is no longer. Only the dead exist fully." This, indeed, is the kind of "fine" writing to which Russell, like the pragmatist, "tough-minded" William James, of whose pragmatist view of truth he is so critical here, generally objects. We see his more technical style especially in his essays on "Science and Hypothesis," and "The Monistic Theory of Truth." Even so, he is still appealing for the most part "to those who take an interest in philosophical questions without having had a professional training in philosophy."

Moore, on the contrary, takes it for granted that he is addressing himself to highly intelligent students and teachers of philosophy at Cambridge. Here we have not so much lectures on philosophy, as notes to aid philosophizing, or "doing philosophy." The editor confesses that the task of editing Moore's lecture-notes was not an easy one. They were not intended for publication and he never revised them. Nor has the editor made it easier for the reader by retaining Moore's contractions of words. But the main point is that here we are in contact with a mind which never wavers in its microscopic, tortuous analysis of possibilities and balancing of considerations, while likewise demanding from the reader an indefatigable, unrelaxing intellectual concentration.

Of course, Moore can preface his plunge into the vast oceans of philosophical difficulties by a disarming simplicity and modesty. For example:

> You no doubt have some conception of what philos. is — otherwise you wouldn't be here — but it's quite a different thing saying what you mean by doing philo. ... And it's a matter of extreme difficulty to give a precise def. of philos.: I have to confess I'm very vague; but I will try to be as definite as I can. It's very hard, and I shall very likely be wrong. But I think there are some things worth saying.

In fact, the very many things Moore says here are worth saying not because they are declaratory of finality, but because they express and incite hard, relentless thinking. The thinking wrestles with nodal problems in the epistemological-metaphysical fields in Part I; in the fields of philosophical logic in Part II; and in the field of philosophical purpose and methodology in Part III. Throughout, Moore assumes that those he is philosophizing with are as familiar as he himself is with what is said in these fields by such fellow Cambridge philosophers as, for example, C. D. Broad, Bertrand Russell, W. E. Johnson, F. P. Ramsey. He also assumes throughout that they have an easy grasp of the symbolism of philosophical logic. It is all very breathless and exciting, completely untarnished by rhetoric or passion, an engagement in doing philosophy at a continuously high level of complexity and difficulty.

M. KAYE

Sense, Understanding and Reason. By N. A. NIKAM. (Asia Publishing House, Bombay. 140 pp. 1966. Rs. 12.00)

The book under review is a digest of Kant's First Critique and to a student of philosophy it would certainly appear to be a better book than the author's earlier one entitled *Introduction to Kant's Critique of Pure Reason.* The student of Indian philosophy will find a genuine interest in Kant's First Critique as Kant's distinction between noumenal and phenomenal truth, his doctrine of "universal subjectivity" (which appears under sense as the two forms of perception and under understanding as the categories or forms of thought) and of the transcendental illusion of pure speculative reason in the dialectic have their parallels in the epistemology of non-dualist Advaita Vedanta. It is significant that the Vedanta, which has arisen independently of science, and the "transcendental philosophy" which arose out of Kant's reflections on the philosophical foundations of mathematics and natural science should have such fundamental epistemological affinities. This gives the book an added interest.

We may say that the problem of the Critique of Pure Reason, or the problem of the Transcendental Philosophy in general, is the possibility of synthetic *a priori* propositions. Therefore the question for the Transcendental Philosophy is: How are synthetic *a priori* judgements possible? For synthetic *a priori* propositions are found in mathematics and natural science and also in metaphysics. The general problem of the Critique was to enquire into the conditions, possibility, extent or limits of synthetic *a priori* knowledge. The aim of Kant's First Critique was to discover the conditions, possibility, and limits of synthetic *a priori* knowledge and then to argue to the possibility or impossibility of metaphysics. The question "How are synthetic *a priori* judgements possible?" is split up into three parts: How are *a priori* judgements possible in geometry; in natural science; and in metaphysics? But Kant raises a different question about metaphysics: Is metaphysics possible as a science? He does not ask how metaphysics is possible. Is metaphysics possible as a science or is metaphysics possible only as a "natural disposition" of the human mind? The three questions divide the Critique into three parts: the Aesthetic, the Analytic, and the Dialectic. This division of the Critique corresponds to the three faculties of knowledge: Sensibility, Understanding, and Reason. The First Critique analyses knowledge to discover and isolate the *a priori* in these three faculties of Sense, Understanding, and Reason. So the three parts of the Critique correspond to this threefold division.

Professor Nikam has worked out these "divisions" in their Kantian order and his exposition and analysis are faithful to the Kantian position. His endeavour has been to "keep the study of the First Critique within the bounds of reason." With it begins the idea of a transcendental philosophy but it does not end there. It goes right into the two other Critiques: the Critique of Practical Reason and the Critique of Judgement. We eagerly await Professor Nikam's second volume on the subject, to be entitled *Reason, Freedom and Purpose.* We hope to have the flavour of the Kantian architectonic of the other two Critiques in the proposed volume as we have the architectonic of the First Critique in this book. The brevity and lucidity of the book deserve the notice of all serious students of Kantian philosophy. It will undoubtedly help the reader understand Kant, for it comes from the pen of one who has understood (as is evident from the volume under review) this enigmatic philosopher from Königsberg.

S. K. NANDI

Buddhist Meditation and Depth Psychology. By DOUGLAS M. BURNS. (Buddhist Publication Society, Kandy, Ceylon. 67 pp. 1966.)

The central theme of Buddhist teaching, the human mind, is best illustrated, says the author, by the opening verses of the *Dhammapada*:

> Mind is the forerunner of all (evil) conditions. Mind is their chief, and they are mind-made. If, with an impure mind, one speaks or acts, then suffering follows one even as the cart-wheel follows the hoof of the ox.
>
> Mind is the forerunner of all (good) conditions. Mind is their chief, and they are mind-made. If, with a pure mind, one speaks or acts, then happiness follows one like his never-departing shadow.

From the Buddhist viewpoint mind or consciousness is the core of our existence. Therefore, since the basis of human suffering is, by and large, psychological, it is inevitable that psychological remedies have to be sought.

Dr. Burns draws a parallel between the *Satipatthāṇa Sutta,* which deals with the practice of meditation, and depth psychology. He stresses the fact that neither in the *Satipatthāṇa Sutta* nor in any of the seven steps of the Eightfold Path is "the denial or suppression of feelings" advocated. The Buddha also developed a means by which men can acquire insight without the aid of a therapist or psychedelic drugs. The last of the bodily meditations which form part of the whole displays, as the author points out, the same principles as behaviour therapy and Pavlovian conditioning, "the main difference being that the conditioning is established by the meditator himself instead of an external agent."

To achieve this end Buddhist meditation initially prescribes mindfulness of breathing as a technique for quieting the mind. This is followed by meditations on repulsiveness, the elements, and death, which are intended to free one from attachment to the body and the baser passions. Later, other disciplines enable the practitioner to become fully aware of his thoughts, feelings, and emotions and to confront them impartially in their true nature. Dr. Burns describes each step in detail with relevant and inspiring quotations and interprets the text with reverence and insight, pointing out similarities between Buddhism and recent findings in psychology. If the message of this book is intelligently and earnestly followed it might well prove to be a Bible for Neurotics and bring salvation to millions in a weary and restless world. The concluding lines alone suffice for day-to-day living:

> Protecting oneself one protects others; protecting others one protects oneself. And how does one in protecting oneself protect others? By the repeated and frequent practice of meditation. And how does one in protecting others protect oneself? By patience and forbearance, by a non-violent and harmless life, by loving kindness and compassion.

HILLA C. VAKEEL

The Philosophy of Mr. Nehru: As Revealed in a Series of Intimate Talks with R. K. KARANJIA. (George Allen and Unwin Ltd., London. 162 pp. Frontispiece. 1966. 18*s*.)

Most timely is the publication of these talks in which the journalist Shri Karanjia puts perceptive questions to Nehru, whose quicksilver yet profound intellect, clearly at ease with his interviewer, irradiates these pages with remarkable clarity. Few better introductions could be imagined to Nehru's role as a world-figure. Like Kennedy "an idealist without illusions," Nehru endured — and yet enjoyed — the Herculean task of recreating a vast nation into the world's largest democratic electorate, and at the same time building a social order which should blend the virtues of capitalism and communism. This balanced approach typifies his thought; it penetrates the policy of non-alignment which gave a purpose and free

unity to emergent Asian and African states, while possibly saving the world from a third global conflict. Naturally such a position will evoke criticisms of detail from every side, even the most appreciative: an unconscious inverted racialism, for instance, involves condemnation of Western, but only a half-condemnation of Asian, imperialisms. Yet how many statesmen, after the Chinese aggression — extremely well analysed here — would lean over to be fair to China and to regard her as a fellow sufferer with whom co-operation is essential? An innate nobility infuses this book, a sublimated *Kṣatriya*-spirit of a man above caste, an heir of Aśoka, Akbar, Gandhiji. (Shri Karanjia mars this by comparing him to Krishna, on p. 11.)

Modest about his own "indispensability," stressing principles rather than his personal achievement, and admitting criticisms on some domestic details, he offers a clear and persuasive account of *Panchayat Raj* and other schemes. World-affairs loom largest in these talks, and it is sober inspiration that we derive from his intended — and partly fulfilled — "area of peace ... [which] is becoming [1962] a sort of workshop of peace for both sides in the cold war," and above all from the truth that "the real problem facing the world" is "the reconstruction of the under-developed nations and the rehabilitation of the under-privileged peoples."

His views on Pakistan are not wholly convincing; and the Nagas are not mentioned. But the pervasive air remains one of practical, moral, intellectual genius.

TERENCE WHITE GERVAIS

Kipling in India. By LOUIS L. CORNELL. (Macmillan and Company, London; St. Martin's Press, New York. xiii+224 pp. 1966. 30*s*.)

This is an admirable book so far as it goes, a prelude perhaps to the full account that must be written one day, but a complete and satisfactory entity in itself. Mr. Cornell sets out to study in detail Rudyard Kipling's life and his development as an author from his birth in Bombay until his departure from India in March 1889 to seek his fortune in London. He gives least attention to the interim in England from the ages of six to seventeen, and cannot of course add much to our knowledge of the early years in Bombay. All this is, however, prelude to the real subject of the study, Kipling's "seven years hard" as sub-editor and reporter to *The Civil and Military Gazette* (Lahore) and *The Pioneer* and *Week's News* (Allahabad). His thesis is, in fact, the influence which India had on Kipling and his writings, and how and why he reacted as he did to what he saw and learnt there.

> With the exception of Meadows Taylor, British India produced no author with individual characteristics as striking, with a vision of India as personal and coherent, as Kipling's ... [says Mr. Cornell, and:] Kipling himself is very nearly the sole historian of the day-to-day life of British India.

Mr. Cornell, a young American assistant professor, is admirably suited to write this completely dispassionate study: he weighs the evidence without any preconception and points out convincingly how and why it came about that Kipling's knowledge and understanding of native India was so profound in some respects and so superficial in others; where he was a typical "Anglo-Indian" of his period and where he achieved a deeper vision of the relations between the two cultures than did the majority of his contemporaries. He also shows how Kipling grew as a writer from the "raw cub" of journalism to the threshold of his career as one of the greatest authors of the last hundred years. One wishes that Mr. Cornell could have carried the story further and

shown how the full development of *Many Inventions* and *Kim* grew out of the experience and achievement of the Indian years: but as far as he goes Mr. Cornell has given us an important book that should interest any one either from East or West in the great writer who loved both and so nearly succeeded in causing the twain to meet.

ROGER LANCELYN GREEN

The Child's Attitude to Death. By MARJORIE EDITHA MITCHELL. (Barrie and Rockliff in association with the Pemberton Publishing Company Ltd., London. vi+162 pp. 1966. 25*s*.)

This book is the result of much research and experience. It contains, moreover, an immense amount of actual reporting: what children have actually said and what teenagers have said and remembered from their earlier years. For example: "I should have given Tim my tricycle. He wanted it, Mummy. Then he wouldn't have died, would he?" said a six-year-old; and "Yes, I'll die in the end. I'm not everlasting. Won't God finish one day too?"

Mrs. Mitchell, now a principal lecturer at a London College of Education, has collected amazingly interesting material on the child's idea of death, and has also given us the benefit of her very wide reading in sociology, psychology, and general literature. The book is an attempt to find an answer to the problems of parent and teacher when faced with a child's bewilderment and grief in bereavement. To find, too, some helpful, creative attitude towards death. She has found that many adolescents, troubled by the possibilities of a global nuclear war, find science fantasies often of greater help than the conventional consolations of religion. (Here it is presumed that the Christian religion is implied.)

The chapters range over a wide field, dealing with the (Western?) child's religious background, scientific background, attitudes to immortality, fear of death, fear of bereavement, killing, the adolescent and death, and attitudes to war, and there is a concluding chapter of advice.

In this final chapter she contrasts the idea of reducing fear by reducing love and reducing individuality by emphasizing the state, and the other idea of "getting rid of death as an inevitable event even though it may take millions of years."

She concludes:

> ... if we can cast out all dogmas from our schools, clear the debris of the past, we may help children to realize that we are standing on a threshold even more exciting than when man first explored the seas ... the cosmos is strange, magnificent, exciting, true.

There is a helpful Bibliography, but no index.

ELIZABETH CROSS

Imagination and the Growth of Science: Being the Tallman Lectures 1964–5 delivered by A. M. TAYLOR *at Bowdoin College, Brunswick, Maine, U.S.A.* (John Murray, London. 110 pp. 1966. 16*s*.)

The four chapters of this book are based on the Tallman Lectures given by Professor Taylor at Bowdoin College, Maine, U.S.A., in 1964–5. The main theme is a well-worn one — the part played by imagination in scientific discovery. There is a thirty-four-page Appendix, which gives biographical sketches of important scientists mentioned in the lectures. This is presumably a make-weight: since the information could easily be found elsewhere; and, apart from these notes and the Index, the buyer gets only seventy-two pages for his money.

The first lecture begins with some remarks about the nature and purpose of science. It attempts to dispel some popular misconceptions, but it may well be thought to create others. A historically sensitive biologist, for instance, might be surprised to read (p. 5) that "Aristotle's ... influence on the growth of scientific method was small and detrimental"; while the comments on Bacon's method (p. 7, especially lines 9-11) give a somewhat misleading picture of the *Novum Organum*.

For the rest: we have a not very distinguished account of some great imaginative guesses that shaped the development of physical science. Most of the best-known ones get a mention: the heliocentric system, gravitation, fields of force, the electro-magnetic theory of light, relativity, the quantum theory, the structure of the atom.

There is some interesting information about modern developments; but one finds little else than rhetoric where one might hope for some attempted analysis of the *way* the imagination works in contributing to science. It is a pity that biology — now coming to the front — is unconsidered.

LEWIS HULL

Some Eminent Indian Scientists. By JAGJIT SINGH. (131 pp. 1966. Rs. 4.50); *Understanding India*. By N. G. JOG. (64 pp. 1966. Re. 1.00); *Young India*. By LAJPAT RAI. (199 pp. 1965. Rs. 2.50) (Publications Division, Ministry of Information and Broadcasting, New Delhi).

In spite of numerous handicaps in the field of higher scientific education, India has been able to produce some eminent scientists. In the first volume Shri Jagjit Singh has presented briefly the lives and works of H. J. Bhabha, J. C. Bose, R. C. Bose, S. N. Bose, S. Chandrasekhar, J. B. S. Haldane, D. S. Kothari, K. S. Krishnan, P. C. Mahalanobis, C. V. Raman, S. Ramanujan, and M. N. Saha. The majority of these scientists have made contributions in the field of physics and mathematics. India has a tradition of mathematical thinking and this tradition is being maintained. Though this book is meant for lay readers, the treatment and the style of writing is more suited to undergraduate and even post-graduate students of science. It is to be hoped that the students of science in our country will be inspired by the great scientists whose contributions have been considered in this volume. It will also show a foreign reader that India occupies a significant place in the world of modern science.

The second volume tries to interpret various aspects of Indian life and society in a concise manner. This is a book in a journalistic style and lacks in some of those qualities which are expected in an authoritative book about India. One wonders why the Government of India thought fit to publish a book which offers an understanding of India in so biased a manner.

Young India by Lala Lajpat Rai is a welcome reprint. This book was first published in the U.S.A. in 1916 and its first Indian edition was made available in 1927. It has been out of print for a long time. Students of Indian history are certainly happy to have a reprint of this thought-provoking book. Lalaji has given us an interpretation and a history of the national movement in India based on information and knowledge such as could be available only to persons directly involved in the shaping of the destiny of "Young India." The Government of India, therefore, deserves our congratulations on the publication of this classic under the auspices of the National Book Trust.

S. R. JAYASWAL

Chitpavan. By N. G. CHAPEKAR. Marathi. (L. N. Chapekar, Badlapur, Dist. Thana. 307 pp. 1966. Rs. 12.00)

Dr. Chapekar's book is a sociological study of the Chitpavans and not their history. The Chitpavan community rose to eminence during the reign of Shivaji's grandson, Shahu (reigned 1707–49). The house of Bhat, which belonged to this community, held the reins of power as hereditary Prime Ministers or *Peshwas* of the Maratha state for an uninterrupted period of over a hundred years up to the downfall of Maratha power. This position gave them an all-India importance. In modern times, too, the British paid special attention to this community. It produced such illustrious leaders as M. G. Ranade (1842–1901,) B. G. Tilak (1856–1920), G. K. Gokhale (1866–1915), D. K. Karve (1858–1962) and R. P. Paranjpye (1876–1966). The book is not intended as a eulogy but as an attempt at a sociological study. The origin of the Chitpavans and the time of their arrival in Maharashtra are as yet unsolved mysteries. These aspects lend a peculiar interest to the study.

The author undertook the study and first published it in the form of a book in 1938. He has now brought out this revised and up-to-date edition.

Dr. Chapekar has spared no pains to make this a model study. He has laid history, geography, linguistics, grammar, etymology, and genetics under contribution. He has arranged the material methodically, indicating the source, at the same time as he has made his observations. Unfortunately there is no reliable data to go by and one has to depend on conjecture based on legend, anecdotes, folklore, custom, speech, and scraps of information collected from various other sources such as the Purāṇas, literature, and so on. The author has examined all the material that is available on the subject to make the work as complete as possible.

For this edition be has drawn on the new material made available since he published the first edition. Thus, he has discussed in a separate chapter the data available in *Vādeśvara-Māhātmya,* a Sanskrit poem of the mid-seventeenth century written by Viśvanāth of the Kauśika *gotra* (the only copy of whose work is available in the BRAS, Calcutta). While considering this work Dr. Chapekar separates history from poetry and accepts "traces of history" after a meticulous scrutiny. His effort throughout has been to sift the grain from the chaff. He is not led away by anecdotes and fanciful thinking but tries to trace the source to determine their worth. Vādeśvara, incidentally, is the family deity of many Chitpavans.

From any author, this would have been a commendable effort. It is a marvel in this case, since the author is now in his ninety-seventh year. This edition of *Chitpavan* has a welcome special feature: a title-page and a résumé of the book (pp. 11-27) in English. The author writes in a simple, direct style. *Chitpavan,* even at a glance, is indicative of the hard, sustained work of the author and his scholarship. In passing, however, one feels that an index would have been very helpful, in spite of the detailed Table of Contents (pp. 29–34).

D. S. SOMAN

BALDOON DHINGRA

Leaves from a Brussels Diary

[Shri Dhingra sends us this month reflections on two kinds of death, the destructive and the regenerative. The second is dying to self, only to be reborn in Spirit as vehicles of the Self of all Creatures.—ED.]

THROUGH the courtesy of Maurice Lambilliotte and La Comtesse Van der Straeton-Ponthoz the Société Teilhard de Chardin invited me to Brussels to take part in a symposium on *La Mort — dissolution ou métamorphose.*

I was the only Oriental among six Western Jesuit priests and scholars. A Marxist, who was expected to attend, could not at the last minute do so. Before the meeting we met, the six of us, in the beautiful chateau of the Comte and Comtesse in the Avenue des Dames Blanches, and conferred with the President on planning and procedure and the substance of what we were going to say. This discussion, over tea and delicacies, passed pleasantly away. When evening came, we drove to the Beaux-arts where the meeting took place in a crowded hall. A solemn audience awaited us. All of us spoke, as we felt, traditionally first, next according to our own beliefs.

I was surprised to find, close on midnight when question time had come and gone, that there was a growing appreciation of a point of view which accepted a kind of continuity. Even if the word reincarnation was not used, at least not in its primitive form, one or two thinkers came closer and closer to a certain Buddhist point of view. It did not matter one bit whether they used like words, but there was a growing recognition of other approaches. One might say the doggedness had gone. Even Maurice Lambilliotte, an agnostic by profession, a mystic in fact, was, as always, deeply sincere because he had no cause to defend.

I was expected to give the traditional Brahmano-Buddhist attitude to life after death, which I put forth in its simplest forms, and then proceeded to talk about the limitless possibilities of Man's steps in his progress towards what we might call universalism.

In their own way various mystics in the East and the West, from the earliest times to Tagore, Hugh I'A. Fausset, and Portheim, spoke in this strain. In paraphrasing their thoughts we cannot set any bounds to what "we" can be.

As nothing disappears in nature, it only changes; there is no reason to assume that the spirit ceases to be active after the death of the body. Man objects to dying, though his reason tells him that his ego is not constructed to last for ever. The difficulty lies in the fact that Man identifies his personality with his consciousness of self-identity. He knows, or thinks he knows, that this consciousness is a function of the brain in his body and, therefore, disintegrates with it; and a continued existence without consciousness is to him tantamount to death.

Individuality is mortal, but does it not die daily? We know infants have no consciousness of self, which disappears universally in sleep. A good third of our lives is passed without consciousness of self; yet we call that unconscious life sleep, not death.

It is a prejudice that only conscious life is life, just as it is a prejudice to take the small part of our consciousness that we can know in fully waking life for the whole, or to equate our intellects with our spirits. If one regards personality merely as the sum of those things which reason includes under the "self," i.e. as individuality, then the belief in its survival is an illusion.

All life is afraid of death. But that is not, Portheim holds, our only feeling towards death. We desire and even long for it much more than we fear it; only our individuality fears it, our true per-

sonality longs for it. Man is not satisfied with his individuality. He only finds happiness in the conquest of his individuality, and the completest conquest of individuality is death. Love is the same conquest: through it interest is withdrawn from the self; the happiness of the other is preferred to one's own. This applies also to all forms of the creative idea — work, art, patriotism, and the rest. The highest bliss known to man is called ecstasy, and ecstasy is temporary death, a temporary cessation from self-consciousness, in which individuality is overcome, the self fused with the not-self; it is death, and it creates new life.

In recent days ecstasy-hunters from Huxley to Leary have had recourse to drugs and the search is endless. For ecstasy, the highest state of bliss, the condition of fully satisfied desire, is death; it is soon over because life compels our individuality to reawaken against our wills. We have to give up ecstasy, to renounce death, for a permanent ecstasy, a continued state of death, is incompatible with life. What we desire is the *love-death*. One has only to think of the world's great mystic poets. Love and death are inextricably woven together.

The death we want is a kind of super-conscious state, not annihilation of individuality but intensification of it beyond its own limits. This is the state of *Mokṣa* or *Nirvāṇa*, which only *looks* like non-being, emptiness. *Nirvāṇa* here, on this planet, is ecstasy; *Nirvāṇa* after death is an eternal ecstasy. It resembles, as Tagore said, not a lamp that goes out in the darkness but a lamp which blends with the rising sun and disappears in it.

The human soul wanders through various forms and spheres in a constant process of evolution, purifying and raising itself, till the infinitely distant moment when the last consequences of our deeds and thoughts have worked themselves out. It dies a thousand deaths, which are the prelude to a thousand new lives, until it has finally overcome the desire to live — i.e., overcome individuality and its implications, until *karma* is extinguished.

Even the doctrine of the transmigration of souls is only a symbol, and many others are conceivable. Someone said: Why should a soul return to this earth and in forms known to us? Why not a migration from star to star, an evolution into a completely unimaginable form of life? And why not, since every flight of our imagination remains tied to experience, something completely unimaginable? The more unimaginable, the more likely. We cannot draw hard and fast lines between life and death. The dividing line which we call death is an illusion of our own making; life and death are a pair of antithetical notions which we create for ourselves in our effort to comprehend the incomprehensible. Evolution goes on uninterruptedly, from what we call darkness into light and back again — we die to one life when we enter upon another; birth is a death and death a birth. They are nothing absolute; they are relative to one another, and death is another form of life. These bring to my mind Stella Moad's beautiful words which she included in a letter to me some little while ago:

Death comes at first
When love goes away
Like the sun that dies
At close of day.
But as the dawn brings back
The sun's happy reign,
So shall immortal love
Return again.

Death comes again,
Comes at last to all
When life is gone,
Like a dead leaf's fall,
But as the leaves of spring
Come surely to birth,
So shall the spirit flower
From death on Earth.

BALDOON DHINGRA

Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

A long and interesting survey, largely based on Sir Alister Hardy's first volume of Gifford Lectures, *The Living Stream* (1965), is given by Dr. Cyril Burt in the *Journal of the Society for Psychic Research* (December 1966), of which Society Professor Hardy is President. The article "Evolution and Parapsychology" considers the criticisms made by the Professor and others against the hitherto prevailing mechanistic interpretation of life, evolution, and human behaviour. Recent biological research indicates how improbable it is that the "highly complicated structural pattern" of living organisms, animal and plant (and their power, when damaged, of restoring the original pattern), is due to chance or environment. Scientists are being forced to introduce new principles and categories into many fields, and "the concept of purpose or function" with behaviour, not environment, as the selective force, is one such principle. Dr. Burt agrees with Sir Alister on the need to break through the mechanistic theory to elucidate paranormal processes in animal and human beings. He cites Dr. W. H. Thorpe's Fremantle Lectures and the evidence that points to the possibility that "there may be some basic cognitive agent, independent of physical mechanism, interpenetrating the physical world," of which only "data of everyday practical importance" is filtered through by the brain. Professor Hardy has asked:

> ... might it not be possible for there to be, in the animal kingdom as a whole, not only a telepathic spread of habit changes, but a general *subconscious* sharing of form and behaviour patterns — a sort of psychic blue-print — shared between members of the same species?

Dr. Burt has collected an assortment of viewpoints from scientists as to the idea of God and natural theology. It is impossible to comment adequately here on "the more plausible interpretations" that he presents, but the following points have perhaps special interest:

> It would seem far more plausible to picture the universe as a hierarchical system of ascending levels or planes, varying in their degree of complexity and organization. ... The laws of the lower levels hold good on the higher levels; but they are not the only laws. This schematization also overcomes the deceptive antitheses between material and mental, normal and paranormal, natural and supernatural. The supernatural is thus ... merely a higher plane within the all-inclusive order of nature in the widest sense. ...
>
> And might it not be better, in these controversial discussions, to drop the much criticized name of God, with all its confusing popular and emotional associations, and substitute some more flexible non-committal term like Nature, in the old sense of *natura naturans*?

He calls on the evidence of mystics of all ages and faiths for verification of his theory of

> a supreme power which makes for order or value, and which, though not perhaps personal, in the narrow psychological sense, enters, or seems to enter, into personal relations with other persons,

and which is "the true reality behind all appearances, the ultimate ground of all phenomena." Both science and mysticism demand devotion, a special "mental endowment but also an arduous preliminary self-discipline." Dr. Burt cites with approval Sir Alister's closing words:

There is always a danger that we may stifle the spirit in our determination to stamp out superstition. We must have more studies of the nature of religious experience. Let us go forward to reclaim the ground that has been lost through a false belief that science points only to materialism.

Truly has it been said, "There are always horizons beyond"!

The Public Morality Council, following some fifty years' work in Britain, plans to extend its field. Originally, morality and immorality mainly referred to sexual behaviour, but now the Council will not limit itself to this specialized aspect and aims at the positive cultivation of moral values — in their widest sense. Bishop Joost de Blank, who presided over the general meeting at Westminster Abbey (8 December 1966), saw the Council as a body for fostering responsible citizenship. The Council is non-sectarian, and the meeting included members of various faiths as well as humanists.

There is a need for right values and for the restoration to honour of such words as "honesty," "integrity," "loyalty," and "reliability," now too often only sneer-words of contempt. Certainly "Quality and Reliability Year" has been launched (November 1966) in Britain, largely with the material aim of saving the country, and individual industries, the estimated £500,000,000 a year lost through failures of quality and reliability. Such failures are simply part of a larger strand of irresponsibility and "immorality" that mars the whole texture of community life. Apart from more spectacular symptoms — vandalism, violence, delinquency of juniors, etc., — there is a mass of mean thefts and evasions of dues, the general theme being, apparently — "If you can get away with it, why not?"[1]

Similar situations are found in most countries. Though earlier generations regarded poverty and ignorance as the main cause of crime, no one could possibly hold this view now, since these culprits lack neither worldly goods nor education. We should be concerned as to how these false values — pride in cheating and stealing — have taken such root. In fact, it might be argued that sex abuse is another aspect of taking for oneself, without being prepared to pay the price. We should be still more concerned in establishing the true basis of morality — "With what measure ye mete it shall be meted to you again." We are painfully blind to the natural law that does ultimately recompense good for good, and exact retribution for wrong. Education for morality should awaken us to better awareness of its workings.

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[1] In 1965 the police reported 95,000 cases of unlicensed cars, to the Greater London Council. Car-tax dodgers are now some 15,000 a month (*Daily Telegraph*, 25 November 1966). In London, in one year, 60,000 motorists evaded paying their parking fines. Another 50,000 only paid after causing expense far in excess of the fine (*Sunday Times*, 14 November 1965). On British Rail's Eastern Region commuter routes to London, 25,000 passengers were reported for fraudulent travel in one year (*The Guardian*, 28 September 1966).

Legislation is being introduced to deal with two million "pirate" viewers who have paid no licence for their television sets (*The Guardian*, 9 November 1966). Department stores in London's West End have set up a private system to detect stolen cheques—losses could otherwise be 2.5 per cent of the total (*The Guardian*, 12 October 1966).

More than one in five of those borrowing from the Greater London Council, for mortgages on 9,630 properties, broke their agreements—re-selling, letting at enhanced rents, failure to keep in repair, etc. (*The Guardian*, 14 November 1966). From County Hall itself, in one year, the Greater London Council has had articles worth £1,479 stolen (*The Guardian*, 30 November 1966). In the countryside, mean thefts of wire carrying electric power damaged the lighting and heating for whole neighbourhoods.

The Eighth P.E.N. All-India Writers' Conference was held in Chandigarh on 23–26 December 1966. Inaugurating the Conference, H. E. Shri Dharma Vira, Governor of Punjab and Haryana, pointed out that the greatest single cause of turmoil in India was not the struggle for food or political power but simply lack of understanding among peoples, classes, and races. The writer, he said, had a strategic role to play in fostering a feeling of national identity. There was a need, he said, for redefining the relationship between the individual and the State. The writer of the future should provide the theory for a new integration of the individual with society and with the intermediary groups which had become part of society. What was valuable and should be saved, if man was to remain free, was respect for the individual's worth. Among the special challenges to the Indian writer was that of responding to the impact of modernism on the traditionalism of Indian society.

Shri Suraj Bhan, the Vice-Chancellor of the Panjab University, spoke of the P.E.N.'s special role as a cementing force in India and as a forum for literary exchange.

Shrimati Sophia Wadia, in her speech of thanks to the organizers, stressed the value of such conferences as a reaffirmation by Members of the P.E.N. pledge: "... to do their utmost to dispel race, class and national hatreds and to champion the ideal of one humanity living in peace in one world."

Four subjects were taken up for detailed discussion: Problems of Translation; Promotion of Literature; The Writer and His Material; and Post-Independence Poetry. Besides the special technical difficulties of translating, the topic was discussed with special reference to the Indian scene, the Sahitya Akademi's efforts, and what remained yet to be done. Presenting a paper, Professor Nissim Ezekiel made valuable suggestions about how the State could help promote literature by using bodies already in existence, cutting down the usual elaborate machinery, and by using imagination and effective discrimination.

The discussion on "The Writer and His Material" pertinently brought out that the relationship between the writer and his material was so subtle that there could be no separation except for the purpose of analysis and that the Indian writer's range of possible experience was somehow limited, possibly because of his comparatively narrow opportunities and interests.

Papers on "Post-Independence Poetry" surveyed recent trends, in many cases bringing out that the year 1947 was a rather arbitrary demarcation. Much new writing was being done in poetry in the various languages. This was well illustrated.

The Chairman of this session, Shri S. H. Vatsyayan, the distinguished Hindi writer, referred to the limitations of such conferences in English to discuss Indian literature. But it was clear, we felt, that the sessions were of great use within unavoidable limitations. But for the use of English, which is fairly widely understood among writers all over India, it would be difficult to exchange information at all even on this level, a level inadequate perhaps to the full complexity of the multi-lingual literary situation in India, but valuable.

INDEX TO VOL. XXXVII

WE REGRET that because of special difficulties it has become necessary to postpone the publication of the Index to Vol. XXXVII (January–December 1966). We hope to despatch it with our March issue.

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